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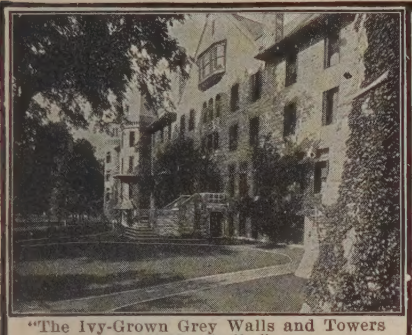

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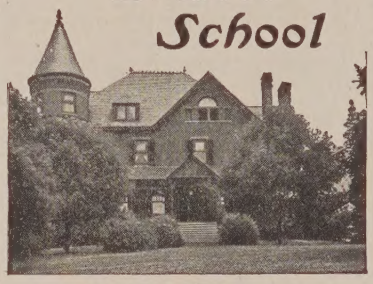

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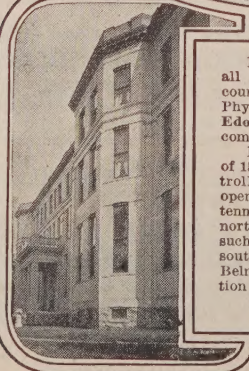

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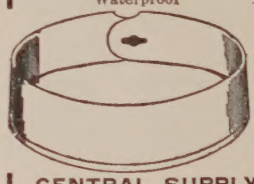

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"SUCH TRUST GODWARD."

OF all virtues commended to man, Faith seems the most difficult of clear definition; hence the most difficult, perhaps, to attain, and to hold. Hope springs inherent, even as eternal, in the human heart. Charity is understood and loved of all. But Faith, alas, seems to build its house on shifting sands, open to the shock of passing wind or tempest.

Hence, necessarily, its instability; the strength of all things depending upon the foundation on which it is planted. For this reason, therefore, our Lord Jesus Christ clearly and unconditionally directs His followers to the only safe and steadfast base, in the command, plain and brief:

"Have faith in God."

Quick to respond is the answering thought: Where, or in whom else? And only with careful interspection do we with pain and surprise discover that only too often is faith found clinging, not to God, but to the cherished object sought of God. Why, otherwise, would faith so often stagger and fail, solely through failure to receive? The God withholding is the same God so fervently invoked. The faith which is *in Him*, and not in His gifts, must, of necessity, be changeless, as He.

Again, it is the soul's own persistent fervor that furnishes the foothold of faith: "I prayed without ceasing," cries the heart in the anguish of disappointment"; "my faith is sorely shaken." Had it been faith *in God*, only by the loss of God could faith have been weakened.

And still again, is it conscious, or accredited merit which supplies the ground of faith? "I fast twice in the week; I give tithes of all I possess." To such merit surely all things are justly due.

Yet all the while, clear and unconditional, rings the admonition, "Have faith *in God.*"

This is the faith of which the Man Christ Jesus was the living embodiment: "Father, I thank Thee that Thou hearest Me; and *I know* that Thou hearest Me always; but for the people that stand by I said it, that they may believe." What though it had been the will of the Father to withhold the blessing sought? That could not have touched the faith resting in Him who "heareth always."

"Such trust" had He "Godward" that nought earthly could shake its full repose, not even the dark shadows of Gethsemane amid which He cried "Father, if it be possible"—"nevertheless, not My will, but Thine."

"Such trust" had the worn apostle thrice denied the boon besought. His faith was *in God*, not in the gift he asked. "Such trust" had the tried servants of God who beyond the rack, the flame, the sword, looking "Godward" and seeing Him who is invisible," faltered not, nor wavered.

There is then but one sure and immovable rock-bed of faith. The faith that is in God, not in His gifts, nor His orderings, changes not, since He is unchanging. It is above and beyond the reach of earthly currents. And thus it is that faith is its own best definition. If it have a synonym, it is *trust*. Like *faith*, trust is absolute. Open to doubt, to question, trust is not trust.

Happy, then, are they that can say: "Such trust have we through Jesus Christ to Godward." Wholly insufficient of ourselves to know, to judge, or even to ask, wisely, necessarily "our sufficiency is of God"; of Him who is ever "more ready to hear than we to pray," and "in whom there is no variableness, neither shadow of turning."

L. L. R.

THOUGH at the right Hand of God, yet is our Lord in the Church and in our secret chamber, even in the midst of us. What I cannot utter He is pleading on my behalf with a more than human sympathy, with a perfect knowledge, and a divine compassion.—*Manning.*

SUPPLEMENTARY EDUCATION IN RELIGIOUS PRINCIPLES.

ONE of the most helpful signs of the times is the increasing appreciation on the part of educators, of religious teachers, and of some part of the general public, of the necessity for religious teaching on a far more systematic and scientific scale than it is given to-day in Sunday schools, or otherwise. The formation, not many years ago, of the Religious Education Association was one of the results of that appreciation, and that association has done much to inform the public of the need. It would be too much to say that there has been aroused a public sentiment that now demands supplementary education in religious principles beyond the curriculum of the public schools; but men in advance of public thought have awakened to the danger of the present condition and the necessity for changing it.

Among Churchmen there has long been the conviction that secular education was wholly insufficient for our children. In an unsystematic way the Church has planted educational institutions, mostly for secondary education, in many parts of the country. These are valuable adjuncts to the educational forces of the country, but they can hardly be considered more than adjuncts. For primary education the Church has made practically no provision, and for higher education our one university and our few small colleges barely touch the fringe of the body of college students. The great mass of our own young people, like others, are educated in secular schools from which positive religious teaching is hopelessly barred.

To supplement these schools, we have only the Sunday school; and though we are by no means among those who proclaim the Sunday school to be a failure, it cannot be denied that it is most inadequate for the purpose, that it is too often so administered as to be absolutely useless, that it is increasingly difficult to get and to keep our children in it, and, in short, that it does not solve the problem of sufficient religious instruction. Dr. Gushée of Cambridge, Mass., recently pointed out in a thoughtful paper how thoroughly our churches have been emptied of children at service time, and how serious is the outlook for the Church if the condition be not changed.

In November 1905, at the "Inter-Church Conference," held in Carnegie Hall, New York, the subject of Week-day Religious Instruction was discussed, primarily in a paper by a distinguished Lutheran minister, the Rev. George U. Wenner, D.D., of New York. So great an impression was created upon his hearers by Dr. Wenner's paper that the conference adopted a resolution in line with what he had urged, as follows:

"*Resolved*, That in the need of more systematic education in religion, we recommend for the favorable consideration of the Public School authorities of the country the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday or on some other afternoon of the school week for the purpose of attending religious instruction in their own churches; and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday."

The subject was then referred back to the Executive Committee of the Conference, and will receive further attention at the meeting of the "Federate Council of the Churches of Christ in America" in December 1908.

This led to the further discussion of the subject at the annual meeting of the "Federation of Churches" of New York in January 1906, and again, and this time more elaborately and more publicly, at a second meeting of that organization in the following April, when the plan was discussed in addresses favorable to it, delivered by a number of distinguished religious leaders, among whom were Bishop Greer and representatives of the Roman Catholic, Baptist, Methodist, Congregational, Lutheran, and Jewish communions.

The substance of Dr. Wenner's paper has now been published in book form,* and it may well have the careful consideration of thinking people. There is an appendix to it in which are reprinted a number of newspaper comments, from both the secular and the religious press, that followed the discussion of the subject in New York in April 1906. It cannot be said that these comments are altogether hopeful; but in reading them one is struck by the fact that they were written with only very inadequate ideas of what was proposed by Dr. Wenner and indorsed by the Inter-Church Conference. Nor is this strange, since the editorial writers must necessarily have based their criticism upon mere newspaper reports, which inevitably were inadequate. *The Churchman* was among the periodicals which expressed disapproval, but subsequently two correspondents of that journal, one of them Mr. G. W. Pepper, our distinguished Philadelphia layman, presented cogent arguments in support of the plan. Perhaps it is as well that the serious illness of the editor at that time prevented THE LIVING CHURCH from the expression of any opinion, since the publication of Dr. Wenner's book gives us now the opportunity for considering the subject much more intelligently than we could then have done.

DR. WENNER'S plan, briefly stated, is that the public schools arrange their curricula in such wise that on one afternoon in the week—Wednesday is suggested—it should be feasible for such children to be released without breaking into their studies, as should, by consent of their parents, go to their own churches for religious instruction. It would then devolve upon the "Churches" to provide suitable instruction and a place for it to be given, for their own children, upon that afternoon.

But Dr. Wenner does not rest with that suggestion alone. If public school authorities gave the desired opportunity, it would still depend upon the "Churches" to make it a success. He discusses the whole relation of the Church to the children, and also the question of how religious instruction can be given by modern pedagogical methods. He pleads emphatically for the revival of what he terms the "child catechumenate." This catechumenate, he shows, became the rule of the Church under Gregory the Great; and he traces with care the policy of the Church in the instruction of her children throughout the Middle Ages. "These times," he says, "are sometimes called 'the Dark Ages.' But let us not forget that they were periods when nations were converted and brought under the quickening power of Christianity."

How sympathetic Dr. Wenner is with the ancient care of the Church for her children, may be seen, for instance, in his frank commendation of private confession for children, as also of Confirmation. "A means of emphasizing and carrying out the principles of Christian training," he says, "is the personal interview with the catechumen. They called it private confession in the olden time, but you may call it by any other name if it will smell sweeter. The essential thing about it is to accustom the child to a confidential and trusting relation to its pastor in spiritual matters" (pp. 73, 74).

Dr. Wenner shows, too, how the Church was always the mother of education, always the educator of her children, until the eighteenth century, when "the Church was not equal to her opportunity, and she proved unfaithful to her stewardship."

"The dominant influence in education," he says, "passed over into the hands of those who emphasized the development of natural powers, of those who were not friends of Christ. Through her own negligence, the Church lost her opportunity and was pushed aside. The methods and materials which her spirit had created, and which her ministers had formed into effective tools, were handed over to secular agencies, and she herself took a subordinate place in the work of education."

What the Church ceased to do, the secular school took up, with the result that to-day, through the fault of the Church, "The Church seems to have no rights which the school is bound to respect" (p. 31).

Seldom have we read so illuminating a treatise upon the whole question, or so well-considered a plan for the recovery of lost ground by the Church without peril to our public school system. "Three incontrovertible positions," he says—and we quite agree with him—"face us."

"Religion is a vital factor in education; the Church cannot form an alliance with the State in the matter of religion; the Church must exercise her legitimate function in religious education" (pp. 110, 111).

He observes also that of three solutions of the question that have been offered—"Religion in the public school, the parochial school, the Sunday School"—"none of these meet the requirements."

His own suggestion is that which we have already stated.

"Let the public school restore to the Church a portion of the time which has been surrendered. Give us Wednesday afternoon for instructing the children who will avail themselves of the opportunity" (p. 112).

He would not, however, close the public schools on those afternoons, which would be to turn "the non-church children into the street." He would arrange that there should be a

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* *Religious Education and the Public School.* An American Problem. By George U. Wenner. New York: Bonnell, Silver & Co. Price, 75 cts. net.

cessation of continuous studies on Wednesday afternoon, giving the time to special study or to electives. Certainly it would not be impossible for that to be done, did public opinion press it upon our school boards.

Dr. Wenner's constructive statesmanship is also shown in his careful consideration of how the Church's Wednesday afternoon schools should be conducted. Obviously, the variations of denominationalism prevent uniform rules from being feasible, but there is ample latitude in Dr. Wenner's suggestions for adapting the plan to any religious body that really cares to make the attempt seriously. He outlines a graded curriculum for six grades, in seven subjects—Bible Story, Catechism, Church Service, Hymns, Prayers, Sermons, and Bible Study. He would require oral reports of the previous Sunday's sermon from the third and fourth grades, and written reports from the fifth and sixth. Incidentally this would require attendance on the part of the children at the church, and, most rightly, he would insist upon such attendance. A lay editor hesitates to suggest that quite as much of the benefit of this requirement would depend upon the sermon as upon the child, and that unless the preacher would undertake to confine himself to written sermons, and possessed the art of preaching connected sermons, the requirement would be an embarrassing one to the child, the teacher, and the minister. But though Church schools would require some modification of it, Dr. Wenner's curriculum is a suggestive one. The suggested curricula of our own New York diocesan Sunday School Commission would also be helpful for reference.

But more important even than the curriculum is the question of who should teach and how should they teach. Dr. Wenner well observes that—

"It is, alas, too true that our Theological Seminaries have neglected this part of a minister's preparation for his work." "But," he observes, "a better day is coming. Seminaries are beginning to teach teaching. The time is coming when candidates for the ministry will be required to demonstrate their attainments in the theory and practice of this art. In the meantime let us use our ordinary common sense and do the best we can with such gifts as we possess. Those who come after us will do better work, we hope" (pp. 52, 53).

And if somebody objects that "ministers are already taxed to the limit of their powers, and cannot possibly shoulder this new responsibility," he replies:

"And yet the Church is the mother of education. Is it conceivable that the Christian minister will definitely repudiate his obligation to feed Christ's lambs? He must find time for this work, no matter what else he surrenders."

And he well adds:

"Roman Catholics say that if they have no schools they will have no churches. Protestants, perhaps, may retain audiences by present methods. But it will be a hard task to build up churches. All the evangelists in the country will not be able to head off the escaped sheep that might easily have been gathered into the fold while they were lambs. So long as we treat the teaching of children as a matter of indifference, or place it in irresponsible hands, we shall struggle in vain to secure a permanent influence upon the great body of those who properly belong to our flocks. Alas for the children, alas for the churches where the pastor is unwilling or unable to teach!"

As for helpers, Dr. Wenner states that in his own week-day school, maintained after school hours, on the east side of New York for ten years past, he has been assisted by a trained teacher, a deaconess, and several volunteers from the congregation, but some may be able to secure salaried teachers. And, it is obvious, the demand would, to some extent, create the supply. If our theological seminaries would teach their students how to teach, as some of them are already doing, there would be little difficulty in finding helpers who would work under them.

The main thing is so to arouse public sentiment, within and without the Church, as to demand that a way be found for instruction to be given to our children in religious principles. We cannot force that instruction on others, nor do we desire to. But we have a right to demand time in the working hours of the week when such instruction may be given to children of religious parents.

We thoroughly endorse the plan presented by Dr. Wenner. We should be glad if his book might have a very wide circulation. We ask that it be brought before members of school boards. But most essential of all is it that it be thoroughly considered and its subject matter carefully thought over by the clergy, upon whom would devolve the management of week-day classes, and by parents, who ought to be alive to the serious nature of the problem. Until religious bodies are prepared to give the education to their children, it would be useless for school boards to take action. If religious people will demand that this opportunity be given, gradually the experiment will be made in isolated places, and the plan be tried.

Small though its volume is, Dr. Wenner's book marks a crisis in the educational movement. It may indeed prove the incentive to a new and healthy religious crusade among our children.

ADVERTISING, "COLLIER'S," AND THE RELIGIOUS PRESS.

THE editor's fingers have itched for some months to write something in defense of the reputable press of this country in reply to wholesale attacks upon it in connection with advertising matters. Readers of *Collier's* have, from time to time, observed these articles. Mixed with the report of shameful abuses of advertising space on the part of certain papers, there have repeatedly been included in these articles, wholly unjustifiable reflections upon other papers and other advertisers. More than once we have started to write on the subject during these months, but have refrained.

It was intimated some months ago that the "religious press" would shortly come in for a special blast. We have awaited that blast. It comes in the issue of *Collier's* for August 3d. And as The Living Church is brought into the scurrilous article entitled "Religious Journalism and the Great American Fraud," it becomes necessary for us to say something in reply.

The author of the article, as of the preceding papers on the same subject, is Samuel Hopkins Adams. He would have performed an excellent service to the public had he possessed a judicial mind. He has shown up some scandalous advertising contracts, and has made public the fraudulent character of many advertised concoctions. But there has hardly been one of his articles that has not been unjust to somebody, publisher or advertiser, and there has been a lamentable want of discrimination on his part. In so far as he briefly alludes to The Living Church in his most recent article, we shall have nothing to do with him personally. His article is printed in a prominent position in *Collier's*, and we shall have very much to do with the editor and the publishers of that journal.

There are, says the article, "hundreds of religious and sectarian publications, of various scope and influence. The last newspaper directory gives the number as eight hundred and ten." Probably this is true; but of the eight hundred and ten, hardly a score can be termed representative journals of any sect or class of the religious world. This article then observes: "It must not be inferred, however, that all the prints which serve God in their editorial pages serve Mammon in their advertisements." Then follow the titles of a number "which 'touch not the unclean thing.'" Just what the "unclean thing" is, which is eschewed by these journals, we are not told, and we do not know. Then follow names of four religious periodicals as examples of those "which, with an honest intention and a general policy of decency in advertising, occasionally, through inadvertence, admit fraudulent or dangerous patent medicines to their columns." With this class of religious papers, the author of this paper promises to "deal in a second article." "My present concern," he says, "is with the others; *those who deliberately betray, for gain, the faith of their readers; paid traitors to every household into which they enter.*"

Near the close of the article, The Living Church is mentioned. We shall quote the connection later. But we first say that the mention of The Living Church in an article which contains the prefatory statement just quoted, is a moral libel so great, an injustice so far reaching, a misrepresentation so contemptible, a meanness of so vile and low a nature, that no denunciation of it or of the paper that prints it can quite do it justice. And the worst of it is that it is probably not a legal libel; for the mention of The Living Church occurs more than two pages after the prefatory observation, and the technical defense could easily be pleaded that there is no direct connection established, in so many words, between the one statement and the other. As with many another form of libel of which examples are given in the law books, there is probably no legal redress available for The Living Church. But we do, here and now, openly demand from *Collier's* an apology and a withdrawal of the libel.

After its prefatory observations, the article cites a number of instances of the insertion in religious papers of advertise-

ments of probable humbugs, some of them probably harmful, some of them probably innocent. There is, as in all of Mr. Adams' papers, a lack of discrimination shown. We shall return to this subject. We hasten to the reference to THE LIVING CHURCH. It is as follows:

"For the consideration of the easily-deluded among Episcopalians, THE LIVING CHURCH offers 'An Accidental Discovery of an Electrical Engineer, which Restored his Lost Hearing' in the form of the Way Ear Drum, advertising that nine out of ten of those using it have been benefited—an absurd piece of mendacity. THE LIVING CHURCH also prints an advertisement of Grape-Nuts, supposedly a food, but rapidly verging to the patent medicine class; this particular advertisement suggesting that one needn't be operated upon for appendicitis, if he will eat Grape-Nuts. If people take this dangerous tale seriously, the Postum Company, which manufactures Grape-Nuts, is likely to be responsible for a good many lives lost."

On both these two counts against THE LIVING CHURCH, it is perfectly easy to defend ourselves. The "Way Ear Drum" advertised is not a drug, but a manufactured article. The advertising manager of THE LIVING CHURCH informs the editor that he has in his possession the names and addresses of certain men who assert that with the aid of that article they can hear and without it they cannot. He has verified the statement of one of them by a personal interview. That showed that the article was not fraudulent, which is all the publishers need to know. The advertisers are entitled to tell their own story in their own way. Not being so unfortunate as to be deaf, the editor has no way of acting as referee. He has no personal knowledge whether the statements are correct or incorrect. But just as it is deemed, even by *Collier's*, to be legitimate to advertise "squab books" or methods to "stop forgetting," or other commercial articles, so it is legitimate to advertise ear drums. And though the editor neither knows nor can of his personal knowledge know anything about the value of ear drums, yet—always assuming that information to the contrary be not forthcoming—the Way Ear Drum will be restored to the advertising columns of THE LIVING CHURCH any time its manufacturers desire it. We are perfectly willing to assume the responsibility for advertising it.

The other count against THE LIVING CHURCH is that it "prints an advertisement of Grape-Nuts, supposably a food, but rapidly verging to the patent-medicine class." Grape-Nuts is a breakfast food that has for a long term of years been regularly advertised in THE LIVING CHURCH. The same issue of Collier's that contains this criticism of THE LIVING CHURCH, contains also a full page advertisement of another breakfast food called Cream of Wheat, and another full page advertisement of Shredded Wheat. The previous issue contained a full page advertisement of "E—C Corn Flakes." Will somebody tell us why these are legitimate and Grape-Nuts is not? The criticism alludes to a "particular advertisement suggesting that one needn't be operated upon for appendicitis if he will eat Grape-Nuts." We have not looked up the particular advertisement, nor do we assume the slightest responsibility for what any advertiser claims, except to the extent of excluding blasphemous or indecent language or obviously false statements; but any reputable physician would inform the editor of *Collier's* that appendicitis is a disease directly resulting from indigestion or improper diet, and it strikes us as perfectly legitimate for the manufacturer of a health food to maintain that his product does not lead to appendicitis. Moreover, in our own meagre knowledge of disease, three cases of appendicitis are known to us that were successfully treated without operation and with much reliance upon diet. We are perfectly frank in saying, therefore, that the advertisement of Grape-Nuts also shall have place in THE LIVING CHURCH just as long as the manufacturer wants it there. We suspect that it would gladly have been accepted by *Collier's* as well if the opportunity had been given it.

BUT WE ARE NOT content to stop here. For the credit of the religious press in general we feel it right to say that with only a very few exceptions, the papers criticised in this article are third-class productions, most of them published at small places, and few of them periodicals that can, in any sense, be termed representative. Moreover, that there is some consideration other than judicial fairness which has led this writer to exclude a certain list of religious periodicals from his category, seems evident from the fact that both these advertisements, for whose insertion THE LIVING CHURCH is criticised, have appeared in at least some of that list, as well as other advertisements that had been declared objectionable by Mr. Adams in his series of papers. Why should THE LIVING CHURCH be singled out where these are excepted? It is difficult to discover an answer that is creditable to the writer of the article or to *Collier's*.

And yet we do not wish to be misunderstood. The editor and the publishers of THE LIVING CHURCH assume no responsibility for the assertions of advertisers. Each advertiser is alone responsible for the truth of what appears in his advertisement. The Rev. Dr. William Wilberforce Newton well said in his article on "The Ethics of Advertising" printed in THE LIVING CHURCH last week—it is a little singular that we should have printed that very sane article in the corresponding issue with that in which we were attacked in *Collier's:* "The 'Ethics of Advertising' presents itself when we consciously mislead the credulous public in the matter of health, because of our pecuniary interests in the proprietary article, and rush our patent medicine through by bold and brow-beating advertisements which break down human nature's sense of caution." Advertisements are not admitted to THE LIVING CHURCH where any presumption of fraud can be discovered. Occasionally one finds place that is afterward dropped by the special direction of the editor, when the matter comes to his attention. One such incident occurred quite recently in connection with an advertisement which, though not palpably fraudulent, appeared to the editor to be of too doubtful a nature to make him willing to admit it regularly to his columns, and which, therefore, after having received a few insertions, was stricken out. It may possibly be restored later, but not unless it can show good cause for acceptance. We do not lay stress upon the many doubtful or worse advertisements that are constantly refused place in THE LIVING CHURCH, because "What the Pious-Minded Publishers Reject" is one of the scurrilous sub-headlines in this article. What else the "pious-minded publishers" can do than reject these when they are offered, or, indeed, how Mr. Adams can have any information as to what they reject, is difficult to discover. He "fancies" that such rejected advertisements are those of "booze medicines." Some of them are and some are not. He cannot possibly know anything about it. But in spite of the careful precautions which are taken by THE LIVING CHURCH, the general principle must be distinctly understood: *Advertisements represent the view of the advertiser, and not that of the periodical in which they are printed.*

Is this self-evident? It ought to be, but it seems not to be known to this writer for *Collier's*. Referring to the claim made in an advertisement he asks: "Does the responsible publisher of the ———— really believe that" (certain representations contained in an advertisement) are true? He is right in maintaining that a host of advertisements which he finds in third, fourth, and fifth class religious papers—paraded by him as though they were representative of religious journalism—ought not to appear in any decent paper; but throughout his article there is constantly the assumption that the editor or the publishers are to be held responsible for the assertions of advertisers.

Yet the editor and the publisher of *Collier's* must know better, though probably Mr. Adams does not, and no paper could be published on such a basis, unless all advertising were rejected and the subscription price were placed so high that it would not be necessary to supplement it by the income from any advertising. Where, as in the case of THE LIVING CHURCH, the cost of production is more than fifty per cent. greater than the subscription price, it is essential that the difference should be made up from the advertising pages.

And *Collier's* does know better; and one has a right to denounce its editor and its publisher for admitting such an article, stupid in its point of view and scurrilous in its expression, to its columns. The very issue of *Collier's* that criticises THE LIVING CHURCH for advertising Grape-Nuts, contains a quarter-page advertisement of "Murad Cigarettes." Which will do more harm to the young manhood of to-day: a diet of Grape-Nuts or a diet of Cigarettes, "10 for 15 cents"? And an illustration of a boyish-looking face with a pipe held in its mouth, adorning an advertisement of "the Aristocrat of Smoking Tobacco," is printed directly under it. How do the "responsible publishers" of *Collier's* know that in this certain tobacco, "only the choicest grades of ripe and mellow North Carolina Red and Golden Leaf are used," as stated in the advertisement? Can Messrs. Collier and Son prove, as declared in other advertisements in their columns—for we hold them and not the irresponsible writer of the article responsible—that a certain advertised system can make one "stop forgetting"? Or that a certain "lawn sweeper" "sells on sight"? Have they tried to sell it? Or that a certain branch of Philadelphia chocolates is "recog-

nized as the daintiest, purest, and most delicious chocolate made"? Have they instituted a chocolate contest in order to discover this? Or that a certain "Carbonol" "makes wounds heal quickly"? Does not that sound painfully like the advertisements denounced in the article? Would it not be easy to apply the bitter sarcasm of this article to *Collier's,* by reason of the insertion of that advertisement, in its issue of August 10th—page 21?

Or let us take another field. The same page contains an advertisement of an investment in which is promised "25% per year, minimum profit," another of "twenty per cent," another of "9 to 12 per cent," another tells how to secure "Success in the Stock Market." How much has Mr. Collier invested with these advertisers? Or again, in his issue of July 27, page 5, he shows how "We pay you 6% for the privilege of helping you to get rich." Benevolent, is he not? A parrot is described in an advertisement, in the same issue, as a "Human-Talker." "Rats won't trouble you" when you have a certain trap. "Rust [is] positively prevented" by the use of a certain article that is "free from acid." "Any one" can "make $500.00 a Year with 12 Hens." A certain brush is "the only shaving brush that won't shed bristle." How do the "responsible publishers" of *Collier's* know all these things, and many more positive assertions that we find in their advertisements? It cannot be doubted that the publishers of *Collier's* know that it is absurd to hold that the publisher of any journal is to be held responsible for the assertions of advertisers, beyond the limits which we have already admitted. Yet they give prominent place to these articles of Mr. Adams, who probably does not know it.

We demand an apology from *Collier's;* and we believe our readers will agree that the demand is justifiable on our part.

THE support of missions to deaf mutes in this country depends very largely upon contributions made in churches or otherwise on the Twelfth Sunday after Trinity, when the gospel relates the Ephphatha story of the healing of a deaf man. Falling as this Sunday does, in midsummer—its date this year is August 18th—it is increasingly difficult for the appeal to reach our people through the churches by reason of the all-pervasive vacation habit, and it is increasingly difficult for the parochial clergy to give attention to the appeal, being then away upon their own vacations. The result is that the support given to this unique but very necessary form of missionary work has fallen off very largely within recent years. Indeed it seems probable that the Deaf Mute missions must rely almost exclusively, in the near future, upon individual contributions. And now we have the added expense to these incessant travellers, the deaf mute missionaries, of full fare upon the railroads.

In this connection it is a pleasure to quote a letter from the Bishop of Ohio, always a special friend of this work, to the senior of the deaf mute clergy, the Rev. A. W. Mann:

"Trinity Cathedral, Cleveland, Diocese of Ohio,
August 1st, 1907.

"One of the saddest facts in our experience is the lack of interest in the work of the Church among our deaf mute brethren on the part of people who, 'having ears,' ought to hear. Annually our dear brother, the Rev. Austin W. Mann, makes his Ephphatha Appeal; and annually he informs me that the offerings towards the expenses of the 'voiceless ministry' fall short of the needed amount. Annually it is necessary to repeat the appeal in print, and by hand, as all know who have had correspondence with this most indefatigable missionary of the Church. May I venture to beg for him and his most worthy cause, this year, a more generous and liberal attention?

"William A. Leonard,
"*Bishop of Ohio.*"

It should be remembered, however, that Mr. Mann is no longer single-handed in the work. He now has charge of deaf mute ministrations in the dioceses from Pittsburgh westward through Wisconsin and southward through Kentucky; the Rev. James H. Cloud has charge of similar work further west, and the Rev. Oliver J. Whildin, assisted by the Rev. G. F. Flick, maintains the southern mission. The address of each of these workers, appended to individual appeals, will be found in the classified columns of this issue; and we should be glad to know that many offerings would be sent to any of them to sustain their work during another year.

WITH respect further to the right of an unconfirmed layman, though a *de facto* communicant, irregularly entered on a parish register as such, to become a member of the House of Deputies and thus a legislator of the Church, Colonel Asa Bird Gardiner's letter frankly avowing that he nominated such a gentleman under a misapprehension of the fact is very timely. If it were ruled by a presiding officer that because the gentleman in question had already sat in previous General Conventions without being challenged, therefore the question as to his legal qualifications could not now be raised, the presiding officer must probably be said to have erred. If a person not a citizen of the United States were seated in Congress, under the common assumption of his citizenship, he could not continue to hold his seat after his disqualification were pointed out. If a woman, dressed as a man, were permitted to vote at the polls, no matter how often, under the implication that he was of the male sex, she could not plead that her right to vote must be recognized after the deception had been discovered. So it is with one who has sat in General Convention under a misapprehension of the facts. His status as a communicant has been assumed, no intimation to the contrary having been given. But the question now being raised, the precedent may not be cited as establishing the gentleman's right to a seat.

Perhaps, however, the Bishop's ruling was only intended to hold that the diocesan convention could not itself rule the gentleman to be disqualified, since the question belongs rather to the House of Deputies to determine than to the electing convention. For this position there is more to be said; and in any event, a presiding officer, of necessity ruling hastily, is necessarily prevented at the time from taking that deliberate view of a question that may now be given during the months before the opening of General Convention.

We are particularly grateful to Colonel Gardiner for this explanation, since it helps to divest the incident of any personal element. All of us would much prefer that the gentleman in question should become qualified to accept his seat. What personal feeling there is, is wholly in his favor. We earnestly hope that when the inevitable question must be asked, it will be found that the gentleman in question has become constitutionally qualified to sit as a legislator for the Church.

WE are very glad to coöperate with the Bishop of New York in seeking to obtain American subscriptions for the recovery of the ruins of Glastonbury Abbey to the Church. All the sentiment of which one is capable demands that the Church regain possession of this property, which was ruthlessly torn from her in the period of the great vandalism under Henry VIII. Having the opportunity to obtain that property now, the Bishop of Bath and Wells seized it immediately, in the confidence that his fellow-Churchmen would make good the amount for which he was obliged to bind himself.

We think it quite probable that there are American Churchmen who would be glad to assist in this work by sending contributions to the Lord Bishop of Bath and Wells, at the address stated in his letter appended to that of Bishop Potter, in the department of Correspondence.

ANSWERS TO CORRESPONDENTS.

J. J. F.—The names of the days of the week are all of pagan origin. Sunday is so named for the sun.

J. A.—There is a brief work on the Latter Day Saints published under the auspices of one of our Utah missions. The Bishop of Salt Lake will, no doubt, be able to tell you where it may be secured.

Religious.—(1) (2) (3) Requirements and conditions differ in the various sisterhoods. Read *Community Life for Women,* by Sister Eva Mary, C. T. (Y. C. Co., 75 cts. net).—(4) The Minor Sisters at Kenosha correspond to lay sisters in other communities. They have no vote in chapter, have special duties assigned them, and are not obliged to recite the whole breviary.

[Reply to the three correspondents above has inadvertently been delayed for some weeks by a delay in the delivery of certain mail matter.]

H. W. R.—Where a clergyman is asked to officiate at a funeral that is also to be in charge of the masonic order, it is well to arrange that the entire Church service be rendered first, after which, the priest withdrawing, the masons may hold their rite. The priest, as such, is bound by the P. B. service. If he be also a mason, or if another is to act on behalf of the order, the masonic rite may be rendered separately.

G. L. R.—(1) An American Bishop is addressed as "Bishop" in conversation, whether by friend or stranger. (4) Cloth-of-gold is a festival adornment appropriate for white vestments, or as a festal color in itself. (5) It is best that altar candles should be of pure beeswax.—(6) There is no Dominican order in the Anglican communion, so far as we know. (8) The (Anglican) Benedictine order in Fond du Lac, Wis., can probably supply the information. Address Rev. H. Parrish. (9) Address a clergyman in correspondence: Rev. *A. B.* Dear Sir., or Father.

THE ROMAN BIBLICAL COMMISSION

How it was Appointed and how it has Changed its Course

AN ANGLICAN ORDINATION IN TRIESTE

[FROM OUR EUROPEAN CORRESPONDENT.]

THE present conflict in the Roman Church about Biblical Criticism is closely connected with the works of the Abbé Alfred Loisy, whose aim was to show the compatibility of earnest Catholic faith with the adoption of the most advanced methods and results of scientific enquiry. Already in 1893 he had maintained that the Pentateuch as we have it was not the work of Moses, that the story of Creation in Genesis was not exact history, that the Gospels were not written in accordance with modern historical principles, and that the Bible must be read with due regard to a development of its moral and religious teaching. Loisy was deposed from his chair as professor in the *Institut,* and his views were condemned in the encyclical *Providentissimus;* but he continued to write under feigned names. Report says—I am not able to vouch for its truth—that in the winter of 1901 Cardinal Richard, Archbishop of Paris, sent certain French Bishops to Rome to press for a more effective condemnation; that they were met there by one of the most distinguished French prelates, the Archbishop of Albi, who, while by no means endorsing all Loisy's views, dreaded lest his condemnation should strike indirectly at theological science in general; that Pope Leo XIII., perhaps with an old man's reluctance to take serious action, perhaps with a scholar's perception of the difficulty of crushing error without wounding truth, adopted a method which had already existed some months in his mind, and appointed a Commission on Biblical Studies for the purpose of fixing the limits of lawful criticism.

The Commission comprised several names of persons of intelligence and learning, though none perhaps of commanding eminence, under the presidency of the gentle Cardinal Parocchi. It was generally hailed with thankfulness by most of the progressive party; but there were those who doubted whether it could serve any useful purpose save that of shelving a dangerous question. The Commission, though of respectable ability, was not likely to silence disputants by the weight of intellectual superiority. It could not claim the authority of an apostle or of a General Council, or even that assigned to the infallible Pope, to be armed with divine inerrancy to define the doctrine of the Church. The only apparent utility of its possible decisions would seem to lie in regarding them as sort of measure of police, a declaration that, whatever the merits of certain theories, it should not be permissible, at least for the moment, for any loyal Roman Catholic to advocate them, for fear of disturbing the peace of the Church. If such was its object, it might quote the precedent of many Popes who in time of great excitement had enjoined silence on both parties of combatants, without deciding between them on the merits of the dispute. But it is doubtful whether this expedient has ever been successful, and it is hardly conceivable that it would succeed in the present case.

For a time it seemed as if the Commission would restrict itself to such useful work as becoming trustee for a prize to be given to the best essay on a scriptural subject, and instituting examinations in scriptural knowledge. Meanwhile the tension increased. In 1902 Loisy published his *L'Évangile et l'Église,* an answer to Harnack's *Wesen des Christentums,* in which he developed his theory that the Gospels are not, strictly speaking, historical records, and that faith in the Godhead of our Lord is based not on tradition but on the developed consciousness of the Church; and a little later, in his *Quatrième Évangile,* he treated the Fourth Gospel as certainly not the work of the Apostle John, and as a later theological treatise rather than a record of actual events. And many other writers in France, and some in Italy, accepted, or were supposed to accept, his views. Several works were placed on the Index, perhaps to the advantage of their influence. Leo was followed by the pious but unlearned Pius, who engaged in a crusade against "modernism" in all its forms; and the kindly Cardinal Parocchi died.

In 1905 there were signs that the Commission was taking a more serious view of its duties. In January of that year it decided that in the case of passages quoted in Holy Scripture from other writings, it is to be taken that such passages are inspired, unless the sacred writer expressly dissociates himself from them. In June another decision affirmed that the narrative books of the Bible are to be taken as strictly historical, unless it be manifest that the writer is speaking allegorically.

On June 27th, 1906, it was decided: That it must not be questioned that Moses was the author of the Pentateuch; that it need not be assumed that Moses wrote every word with his own hand, or dictated it to scribes, but only that it faithfully renders his mind as the chief and inspired author; that he may have made use of earlier matter; and that his substantial authorship does not preclude the insertion after his death of additional matter "by an inspired writer," nor the substitution of new locutions in place of obsolete, nor the invasion of textual errors through the mistakes of transcribers.

As far as outward expressions are concerned, these decisions met with general submission. Notably, the editors of the *Studi Religiosi,* a very able Florentine review which had favored the views of the critics, now express themselves as satisfied with the decree, and plead that whatever they had printed in a contrary sense represented not their own convictions but the opinions of persons whom they had held worthy of credit: a plea which loses some of its force when we remember that the leading spirit of the review is probably the only Italian writer on Biblical criticism whose works win general respect. On the other hand, the decree was criticised with learning and temper by an eminent student of the American Church, Dr. Briggs, in a letter to a distinguished Roman Catholic layman, Baron von Hügel. The latter replied in a letter of equal learning and modesty, especially calling attention to the evidence of moral and religious development in the Pentateuch as inconsistent with its attribution to a single author. These letters, which were written in English, appeared in an Italian version in *Il Rinnovamento* for January, 1907, and are vigorously supported by that able and loyal Roman Catholic magazine.

In May, 1907, the Commission issued a decree concerning the Fourth Gospel: It must be held to be the work of the Apostle John; comparison with the First Epistle of that writer confirms the traditional identity of the author; the Fourth Gospel must be regarded as an historical narrative, and the words ascribed in it to our Lord are His genuine words, and not theological discourses by a later writer placed in His mouth. Of the way in which these decisions have been received it is too early to speak.

I have merely chronicled events, for on the subject of Biblical criticism I have no right to speak. As to the matter of the decrees it is fair to remember the grave importance of the subject, the danger of unsettling the faith of the unlearned by rash conjectures, and the fact that the substance of the decrees would have been endorsed by such writers among ourselves as Dr. Pusey and Dr. Liddon. On the other hand, there are certainly many persons who hold advanced critical views and do not find them in conflict with the verities of the Creed. It may be allowable to forecast the effect of the decisions, and we may not find it very great. The critics will hold their tongues, but they will also hold their opinions. They may be driven to anonymous publication, and this will be a loss to sincerity. A subtle logic will find ways of evacuating the decrees without contradicting their language. But serious persons can hardly fail to be moved to question the authority by which the decrees are imposed on all faithful Roman Catholics. At the present moment submission to authority seems the one requisite virtue, whatever the authority may be: if it be not a sackbut, perhaps it is psaltery, and it matters little so long as men bow down and worship. But this can hardly go on for ever.

As I write, the Italian journals bring an abstract of the new Syllabus. The text itself has not reached me, and it would be foolish to discuss such a document without careful consideration. This, and also the action of the Vatican with respect to Fracassini and other moderate theologians, must stand over for another letter.

AN ANGLICAN ORDINATION.

One matter of interest to Anglicans may be mentioned here. On Sunday, June 16th, the Bishop of Gibraltar ordained to the priesthood in Christ Church, Trieste, the Rev. C. H. Hughes. The circumstances of the case make such event a rare one; and we may rest assured that the Bishop made it clear to all concerned that his action was no intrusion on the jurisdiction of the Bishop of Trieste, but, like all the ministrations of the Anglican Church on the Continent, only contemplated the provision of the means of grace for Catholics debarred from the altars of the country. We heartily pray for the divine blessing on Mr. Hughes and his flock at Fiume, which mostly consists of English and American seamen visiting that port.

Fiesole. HERBERT H. JEAFFRESON.

ROMSEY ABBEY ILLUSTRATED

"Finest and Best Preserved Norman Monastic Church in England

HOW THE BISHOP OF LONDON STOPPED AN UNFORTUNATE APPOINTMENT

The Bishop of London and the Wesleyan Conference

MINOR NEWS EVENTS IN ENGLAND

The Living Church News Bureau
London, July 30, 1907

I SEND a photograph of the noble interior of Romsey Abbey church, the finest and best preserved Norman monastic church in England. This should have accompanied my recent letter with an account of the Romsey Pageant, but it was not then in readiness.

The most important ecclesiastical event of the past week—

ROMSEY ABBEY CHURCH.

and one likely, perhaps, to have far-reaching practical consequences in the Church at large in this country—is the Bishop of London's strong and brave protest against the Crown nomination to St. Saviour's, Hoxton. It was recently announced that the Rev. G. W. Hockley, vicar of St. Saviour's, would succeed the Rev. W. B. Trevelyan as vicar of St. Matthew's, Westminster, the latter having resigned to become warden of the new "Liddon House" in the West End. The benefice of St. Saviour's, Hoxton, is in the gift alternately of the Crown and the Bishop of London, and the Crown, in view of the proposed resignation of Mr. Hockley, nominated as his successor the Rev. James Waring, chaplain to the Farnley Iron Company, Leeds, and licensee at St. James', New Farnley. It appears that Mr. Waring was ordained in the Church of Rome in 1888, and was received into the Church of England in 1892 by the Bishop of St. Asaph. He was licensed to the assistant curacy of Wrexham, and from 1893 to 1906 held in succession at various other places, five assistant curacies and one incumbency. He has been at Leeds since last year. Mr. Hockley was to have been instituted as vicar of St. Matthew's, Westminster, on the afternoon of Sunday week, but the service did not take place. The Bishop of London attended the church and explained that Mr. Hockley at the last moment did not see his way to resign his benefice in Hoxton, and, with his lordship's entire approval, had refused to sign the document which would have vacated his benefice that day, and while he remained vicar of St. Saviour's, Hoxton, he could not be instituted to St. Matthew's, Westminster. It had come to Mr. Hockley's knowledge within the preceding twenty-four hours that the appointment which had been made by the Crown to his East London church "would have revolutionized the teaching and practice in that church for the last forty years, and, like a true shepherd, he prefers to stand by his sheep, and not desert them in their time of danger." The Bishop declared that there is only one principle in making appointments to churches in the present state of the Church in England—namely, that of parochial continuity; and it is a principle he has always endeavored to maintain in exercising his patronage as Bishop of London.

"I should hold it a grave mistake and injustice to appoint an extreme (so-called) 'High Churchman' to the parish church of Islington, and therefore I associate myself in this respectful, constitutional, and entirely Christian protest against the threatened appointment [it had actually been made] to a church which has for many years been carried on on 'Anglo-Catholic' lines, of one who, according to a published list of services I have seen, has evening Communions twice a month and no celebrations of the Holy Communion of any kind on Ascension day or any day in Holy Week."

The Bishop has good hopes that the remonstrances which he has personally and respectfully addressed at headquarters will have good effect. In speaking of the protest as being entirely constitutional, the Bishop put in a good word for making the *congé d' élire* (*i.e.*, the permission given by the Crown to a Cathedral Chapter to elect a Bishop) something more than a matter of form.

As to who now will succeed the Rev. W. B. Trevelyan at St. Matthew's, Westminster, the cloud may lift for the Church in three ways:

"In the first place, quite apart from all this, I am in friendly treaty with the authorities of the Crown to divide the seventeen livings which are alternately 'Crown and Bishop, into two groups, one of which shall be entirely Crown, and the other entirely Bishop's. St. Saviour's, Hoxton, is one of those which I have asked to remain in the patronage of the Bishop; it may, therefore, turn out that, before many weeks are over, I shall myself be patron of St. Saviour's. If in that case, the vicar of St. Saviour's saw his way to resign, the

service which was to have been used in this church could be used as printed to-day." Or, in the second place, even though this arrangement were not carried through, the Crown might, on consideration, make an appointment more suitable to the traditions of St. Saviour's, and then Mr. Hockley could become vicar of St. Matthew's. But if the issue be in neither of these ways, they must then all pray that the patron of St. Matthew's (the Archdeacon of Westminster), who has shown such consideration for the Church throughout, will be guided right to some other faithful priest, who will carry on the devoted work that the late vicar, Mr. Trevelyan, has done for twenty-three years."

I believe in giving every man his due; and it is always pleasant to express esteem of the Bishop of London in this correspondence whenever I can consistenly do so in loyalty to Catholic Church principles and true Christian charity. In his protest against the Crown nomination of a Protestantizer to a Catholic parish, as in the case of Mr. Waring and St. Saviour's, Hoxton, the Bishop has acted nobly, in the true spirit of his office as a Catholic Bishop. But the attitude that his lordship saw fit to avow in his recent Cuddesdon sermon towards Protestant Dissent, and which on Friday week he so conspicuously put into practice, in sending a deputation of his clergy to the Wesleyan Conference in London with "a word of welcome and God-speed," is surely not of such a character as to warrant commendation. No doubt the Bishop's effusive welcome to his "dear brothers" of the Conference was highly pleasing to them, but it was inevitably bound to cause pain to multitudes of Church people. By sending that deputation, in order to present a message of greeting, the Bishop of London publicly recognized "Wesleyism" (so-called) as having a definite and unimpregnable right to exist apart from the pale of the One Catholic Fold in this country, commonly known as the English Church. The *Church Times,* in a leading article, rightly wonders what kind of reception the Reverend John Wesley himself would have given to this Conference called by his name, and how the idea of "the two Churches" exchanging pledges of amity would have struck him:

"If we remember rightly, he made some extremely 'narrow' and 'sacerdotalist' observations in a certain sermon about Korah, Dathan, and Abiram, occasioned by disposition on the part of his lay preachers to assume the ministerial commission. And we fancy he warned his followers very gravely that if they left the Church, God would leave them."

The leader writer then quotes what Mr. Wesley wrote in his diary, not long before his decease:

"It seemed (at Deptford) I was got into a den of lions. Most of the leading men of the Society were mad for separating from the Church. I endeavored to reason with them, but in vain. At length, after meeting the whole Society, I told them, 'If you are resolved, you may have your service in Church hours. *But, remember, from that time you will see my face no more.*'"

The Bishop of London's benediction upon the Wesleyan Conference, as the *Church Times* says, will have a confusing effect on thousands of minds.

The Dean and Chapter of Truro Cathedral have received from Mrs. Hawkins of 10 Portland Place, London, W., a promise of £20,000 for the completion of the western towers and spires of Truro Cathedral. The gift is intended to be a memorial of her husband, the late Mr. Christopher H. T. Hawkins of Trewithen, Probus, Cornwall. The donor requests that any surplus may be applied to the building of a Cathedral school for choristers and other boys, within the precincts of the Cathedral. The work of completing the towers and spires is to be begun within a year of July 24th last, and is expected to take about two years. When finished, the western towers will be 122 feet high, and the spires will rise to an additional height of 60 feet.

The Rev. James Baden Powell, the well-known Church musician, after nearly twenty-six years as precentor of St. Paul's, Knightsbridge, is now leaving that West End church (and also the diocese of London) to become chaplain to the Hostel of God, Clapham Common (diocese of Southwark). This noble institution for the dying is under the charge of the Sisters from St. Margaret's Convent, East Grinstead. Prebendary Villiers, vicar of St. Paul's, Knightsbridge, recently presided over a meeting in the parish, when Mr. Powell was presented with an illuminated address from the choir (and post-choristers), a check for more than £300, a handsome clock with Westminster chimes, and an illuminated book containing subscribers' names. Mr. Powell's work for Church music in general (says the *Church Times*), his book *Choralia,* his *Pange Lingua,* his numerous hymns, including settings of "Hail! Festal Day," widely sung, and choral services, are known to all lovers of devotional music, and, together with Mr. Urnham, his co-worker for all the years he has been precentor, he has made the sung Mass at St. Paul's, Knightsbridge, and all other choral services, "examples of taste, beauty, dignity, and reverence to many other musical churches."

At a meeting of the Essex and Herts Bishopric Fund, held in London last week, it was reported that the fund now amounted to nearly £42,000, and that its success is assured.

Mr. Austin Taylor (Liverpool) has asked Sir Henry Campbell-Bannerman in the House of Commons whether he could give an assurance that no alteration shall be made in the lawful worship of the Church either by rubric, rule, or in any other way, as a result of the Letters of Business granted by the Crown to the two Convocations, unless such alteration is first submitted to Parliament. The Prime Minister's reply was that Mr. Taylor might rest assured that the Crown will not be advised to "make" (sanction?) any such alterations as he foreshadowed without the approval of Parliament.

A deputation composed of English and Irish Romanists, headed by Dr. Bourne, head prelate of the English Romanist Dissenting body, has waited upon the Prime Minister to protest against the new regulations of the Board of Education in regard to training colleges and secondary schools.

A full-dress debate on these anti-Church and anti-denominational regulations of the Board of Education (which reflects, of course, the present Government's educational policy) took place in the House of Lords on Thursday night, on a resolution moved by Lord Londonderry, and was participated in by, among others, the Primate and the Bishops of St. Alban's, Southwark, and Salisbury. A leading article in the *Times* puts the issue lucidly as follows:

"It cannot be said, we are afraid, that the unfortunate bias of the Government against denominational teaching is any novelty. The bias was there in last year's Education Bill, and it was palpable enough to wreck that measure. What is new in these regulations as to secondary schools and training colleges is, first of all, defects in their method and introduction which will go far to make them unworkable; and secondly, the serious enlargement which they involve in the religious controversy. So far, that dispute, undesirable as it is, has been confined to elementary education. But the new regulations, as Lord Londonderry pointed out in beginning the House of Lords debate last night, extend the whole controversy to secondary education, and do this in a very acute form. . . . . The religious controversy is henceforth to rage not only round those who are taught in the elementary schools, but round those who are trained to teach these; and it is to go further, and involve a whole sphere of education now mercifully shut out from it. A man need not be a denominationalist to feel a good deal of dismay at the prospect. It is from the point of view of educational progress, quite as much as that of justice to denominations, that the new regulations call for criticism."

The king has contributed 100 guineas to the Selby Abbey Restoration Fund, and the Prince of Wales has contributed 50 guineas.

The Bishopric of Sodor and Man, vacant by the translation of Dr. Straton to Newcastle, has been offered to the Rev. T. W. Drury, D.D., principal of Ridley Hall, Cambridge, and a member of the late Royal Commission of unhappy fame. It is not known whether he will accept. Dr. Drury, who is 59 years of age, has had (says the *Times*) close associations with the Isle of Man.

The king has also been pleased to approve of the appointment of the Rev. Page Roberts, canon of Canterbury, to the Deanery of Salisbury, and of the Ven. W. Danks, canon of Ripon and Archdeacon of Richmond, to the vacant canonry at Canterbury. Dr. Drury is a Member of the Protestant Evangelical party, and Canon Page Roberts and Archdeacon Danks are identified with the Protestant Latitudinarian party.

J. G. HALL.

REAL FACTS ABOUT THE BOMBAY CHURCH DIFFICULTY.

WHAT is probably the most unbiased statement yet published in regard to the unfortunate breach between the Bishop of Bombay and some of his clergy, has just appeared in print in English papers.

Mr. H. Lorimer, churchwarden of St. Peter's Naghore, who has intimately known the diocese of Bombay for more than thirty years, under the fatherly care of three Bishops, writes to the *Guardian* and to the *Church Times* to tell the Church people at home of their present trouble, "that they may pray for us, for indeed the future looks very dark." After-

giving a brief summary of events, Mr. Lorimer tells the present state of things in the diocese:

"At the present moment there are about fourteen of the clergy holding out in the diocese, seven Cowley fathers and seven others. The Bishop has, in writing, mentioned some of these latter as having given in, but the clergy have themselves subsequently written denying that they have done so.

"The fathers, then, are now under ecclesiastical censure—outcasts—'extra-diocesan'—*i.e.*, cannot attend Ruri-decanal Chapters or Visitations, etc. One aged priest, who nobly volunteered to come out to the diocese for five years in response to a plea for clergy, has been removed from his charge by the Bishop, and will, doubtless, have to go home. Another priest who, for twenty-five years has been a model missionary in Bombay, and has for many years given his services as secretary to the S. P. C. K., and with great effort kept its valuable little depot going, has been asked by the Bishop to resign the office. The Wantage Sisters at the St. Mary's Diocesan School, Poona, have had the license of their chapel cancelled, and so are obliged to leave the work they have carried on successfully, but at considerable sacrifice, for many years."

DEATH OF AN IRISH BISHOP.

WE regret, says the *Church of Ireland Gazette*, to announce the death of the Right Rev. Thomas James Welland, D.D., Bishop of Down and Connor and Dromore. Dr. Welland had entered his 78th year, and had been for fifteen years Bishop of the great northern diocese. Bishop Welland was a platform speaker of grace and dignity, a preacher of simplicity and earnestness, whose pastoral heart was shown in his unfailing courtesy and gentleness. During his long incumbency of St. Thomas', Belfast, he had gained the respect of all with whom he came in contact, and his election to the bishopric in 1892 was evidence that his personal worth and work were appreciated by his brethren of the clergy and laity. During his episcopate, the General Synod showed, in a marked measure, its practical sympathy with the growing work of Belfast.

THE EASTERN CHURCH

Ecclesiastical Troubles in Northern Lebanon

[From our Jerusalem Correspondent.]

ABOUT 5,600 Orthodox Syrians in the El Kûri district of the Northern Lebanon recently severed their connection with the Patriarchate of Antioch. When Archdeacon Dowling visited their principal village of Bishmizzeen on April 9th, they pressed to be received at once into communion with the Anglican Church. During the month of May, when Bishop Blyth and the Archdeacon interviewed the Patriarch Gregorius, and the Metropolitan of Beirût, they were requested to use their influence to restore the Kuriotes to the bosom of their ancient Church.

On Monday after "Holy Pasch," negotiations were personally carried on between the Anglican Bishop in Jerusalem, and his colleagues, with a deputation from El Kûri, at Beirût, and on June 26th, after much careful and prayerful consideration, the Bishop felt obliged to decline a favorable answer to their Arabic petition. The line taken in his lengthy reply is somewhat as follows:

This movement is on the surface political, rather than religious. It is obviously not the duty of a sister communion to take advantage of such movements, of which this is the fifth. The Bishop trusts that with the kindly help of their ecclesiastical authorities, and with such influence as he has been able to obtain, this crisis may pass and peace be restored.

The Anglican Church, as represented by her present Bishop in Jerusalem, has often within the last twenty years happily been permitted to act as peacemaker. There is a religious feeling connected with such movements. It is natural for those who are not well educated in thought and wise in action, to approach such a friend as our branch of the Church, where they see zeal and discipline, with the great attraction to them, of political freedom.

The Bishop expresses his sincere and growing sympathy with those who, in some misdirected impulse, and with mixed motives, call especially for our help in Christ.

It is pleasing to the Lord, as to a most loving Father, when we pray for others—His children.—*Sel.*

THE CRUCIFIX.*

By the Author of "The Schonberg Cotta Family."

"Into Thy Hands I commend my spirit."

This very ancient crucifix is sculptured on the exterior wall of the abbey church of Romsey. The characteristic is a *Hand* reaching down from the clouds over the cross. It is said to be unique.

In a quiet nook it standeth,
Which careless eyes might miss,
That Image of Thy sorrow
And Fountain of our bliss,

Low within reach it standeth,
Close to the old church door
And by the common pathway
Appealing evermore.

Low on the wall that never
The dimmest eye may miss,
And the lips of the little children
May reach the feet to kiss.

That humble, simple image,
Wrought by the hands of old,
Good hands! that so many ages
Helpless have grown and cold.

That blessed, sacred image,
Born of the heart of old;
That through the endless ages
Shall never more grow cold.

In the common stone, rude carven,
By no great artists' touch;
Yet never the wide world over
Will you find another such.

You may search the wide world over,
From freezing to burning zone,
You will never find another
Quite like this only one.

Deep, deep the nails are driven
In the Hands they crucified—
So deep, the nails you see not;
But only the Arms stretched wide.

And over the Head so weary,
Bowing itself to die,
An open Hand down-reaching
Forth from the clouded sky.

The torturer's hands have finished—
His Hands are nailed fast;
"Into Thy Hands, my spirit,
Father, Thy Hands"—at last.

* * * *

Lord, ere Thou call our spirits
Within Thy hands to be,
Give us some such dear likeness
To leave behind of Thee.

Hid in some quiet corner,
Cut in the common stone;
Poor, yet *our best*, we pray Thee,
Our best, and our very own.

* * * *

Dear Lord, our hearts grow bolder,
We dare to ask much more,
Knowing the more we ask Thee
Thou art but pleased the more.

Give us to *be* that image
By the common paths like this;
Low, where the dimmest vision
The features need not miss;
Low, where the lips of children
May reach to cling and kiss.

When the nails of the Cross which fix us
So deep in the wounds may hide
That men see no more the torture,
But only the Arms stretched wide.

A humble, simple image
Cut in the common stone,
Like Thee, yet like no other,
Because Thy very own.

* This poem, which several correspondents have kindly forwarded, was requested by another correspondent in a recent issue.

THE HOUR OF THE ABSENT LOVED ONES.

There is an hour, just after sunset, when all nature seems to be preparing for rest, when the heavens are telling, in the rich colorings of the dying day, the story of the great Light which never wanes! We watch the majesty of all this, and realize the swiftness with which our lives are ending. Then, oh then, the loved ones, absent from us, come into affectionate remembrance; and those, too, whom we have loved and lost awhile, who rest in the Peace of God, invoke our loving hopes and earnest prayers.—*W. T. Parker, M.D.*

FRESH AIR WORK IN NEW YORK

The City Mission and Many Parishes are Doing What They Can

NO SERIOUS DISAGREEMENTS AS TO REBUILDING OF ST. THOMAS' CHURCH

Bishop Potter on "The Religious Outlook of the Future"

ADDRESS AT COOPER CENTENARY AT COOPERSTOWN

The Living Church News Bureau
New York, August 12, 1907

THE New York City Missions Society maintains a large Fresh Air Summer Home near New Milford, Conn. The beautiful house is a memorial to the late Miss Sarah Schermerhorn, a communicant of Grace Church, New York. This is situated on the Sound, close to the beach, in grounds of forty acres, part of which is farm land. During the summer months, about 175 children are provided for, taken from the various organizations and chapels of the Society in town. There is a camp for boys, and in the farmhouse the women and children of St. Barnabas' House are cared for. Each party stays a fortnight. The Rev. Robert B. Kimber, superintendent of the City Missions, has a cottage close by. Alongside the home is the chapel of Grace, where services are held for all the people in the place twice each day. This also serves on Sunday as a summer chapel for the visitors at the surrounding seashore resorts. There is an early celebration of the Holy Communion every Sunday.

FRESH-AIR SUMMER HOME OF NEW YORK CITY MISSION, NEW MILFORD, CONN.

The Church of the Intercession on Broadway and 158th Street, which has recently been incorporated into Trinity parish and has become one of its chapels, has just thrown open its extensive grounds to the women and children of this increasingly populous neighborhood. On the wall of the church there is a notice which reads: "This church invites the mothers and children of the neighborhood to make use of its children's playground." Benches have been placed round the grounds so that the mothers can sit in the shade of the building, while for the children a sand-pile and other means of amusement and recreation have been provided. There are no fences or signs harshly ordering people "off the grass." There is only one sign: "Please respect these grounds." The result is all that can be desired. All this sounds very ordinary and hardly worth recording, but it is in reality significant of the real effort that is being made by the Church in every direction to get herself into touch with the people and to bring comfort and happiness to the whole man, and not only to his soul. It is a partial answer to the question: "What is the Church's attitude towards the changing order of things in twentieth century life?"

The Church of the Intercession will before very long have a new building on ground reserved for the purpose belonging to Trinity Cemetery, a few blocks south of the present site.

The summer activities of the Church of the Transfiguration also are manifold. A successful effort is made to reach every class and every person in the class of those who without the Church's assistance would probably never see green fields or ocean waves. All kinds of trips for all sorts of people, white and colored, are of almost daily occurrence. Besides this there is a regular summer colony at Shandaken in the Catskills, and eight miles from this place is the summer Church of the Transfiguration at Pine Hills, served by the clergy of the city parish.

In a recent conversation with the Rev. Dr. Stires, rector of St. Thomas', it was made abundantly clear that the reports in the secular newspapers a few weeks ago of the existence of almost insuperable difficulties and disagreements amongst the authorities of the parish as to the plans for rebuilding, are entirely without foundation. As a matter of fact everything is progressing satisfactorily towards the fulfilment of the best ideals in the new St. Thomas' Church.

The centennial celebration at Cooperstown in honor of James Fennimore Cooper has recently been held, and during its progress Bishop Potter delivered an address on "The Religious Outlook of the Future." He said in part:

"There are, as I look out toward our religious future, three notes of menace. The first of these is to be found in the growth of wealth and the love of pleasure. The life of our forefathers was, compared with our modern habits and indulgences and demands, an austere life. There was little to get and little to spend; and the conditions of life in the homes that first covered these hills and in the lives that were lived in them were full of what we should call hardship and privation. I am not saying that hardship and privation necessarily make men and women devout and God-fearing; but it must be owned that where life had little to give of pleasure or self-indulgence, men learned to look beyond with equal confidence and eagerness for a realization of longings and hungers that they at least believed to be somehow shadows and prophecies of better things to come.

"Again: Another portent of alarm in our time, as one looks out toward the future, is in the growth of what some men—and some churches—to-day call godless knowledge. The whole realm of that which may be known by man has in the last hundred years been transformed, and many cherished beliefs which, with most of us, have been intertwined with our earliest conceptions of material, intellectual, and spiritual truth, have been ruthlessly shattered or utterly swept away.

"With all our vaunted emancipation from earlier intolerance there is one note in our modern life which ought to make a Christian people profoundly ashamed. And that is our bondage to the spirit of caste. We compare ourselves complacently, here in America, with races and lands in which—as in China or India—such civilization as they possess is imperiously dominated by the spirit of caste. In some cities in India, not a great while ago, the Pariah caste was driven from the town at 3 o'clock in the afternoon and the gates of the city closed, lest the shadow of a Pariah might fall upon a Brahman. 'Monstrous and grotesque custom,' we cry, 'with its inhuman dishonor of some of God's children!' Yes, my brother—but will you tell me how it differs in essence from that mental attitude or that wonted manner with which most of us bear ourselves toward a negro or a Chinaman? Are most of us able to find ourselves beside one of these, or any of their like, of whatever alien race or land, without betraying our repugnance, and, too often, our downright antagonism? In fact, the only difference between our conception or our estimate of caste and that of our forefathers consists in its narrowness and its ignorance.

"Men tell us that these hours are hours of great restlessness and impatience and surrender old forms of faith. My brother, I more than partly believe it! The religious history of mankind is inevitably the renunciation of misconceptions, or half conceptions, or false conceptions of the truth for that clearer vision and that simpler faith which are the gift of the Holy Spirit! Step by step, and often losing its feeble footing and sliding backward in its path, the soul climbs up to God. But out of failure comes a surer progress, and out of struggle the final and glorious triumph!"

IS NOT THIS the true delight of human life that it is a *Response* to the Infinite Love? The greatness and happiness of life is that in doing and suffering, whether it be great things or small, we are to be *responding* to a Divine ideal, reflecting a Divine beauty, answering a Divine call. Our life can become all response to the Love which created us, which is looking down into us, which we can look up to and reflect. We can do what the clear water does—receive the splendor that shines upon us, take in all God's Love for us, and *give back* just what He gives, all His Love and blessedness. The water that reflects the heavens is transfigured by that which it reflects.—*Rev. G. Congreve.*

NEW RECTOR FOR CHICAGO SUBURB

Rev. W. W. Love will go to Christ Church, Waukegan

GIFTS FROM THE WHITEHOUSE HEIRS

More Information as to Summer Work of Chicago Churches

CLERGY ARE INTERESTED IN THE MASONIC ORDER

The Living Church News Bureau
Chicago, August 12, 1907

As the successor of the Rev. W. E. Toll, now the Archdeacon of the diocese, the Very Rev. William W. Love, Dean of the Cathedral at Davenport, Iowa, has accepted the call of the vestry of Christ Church, Waukegan, and will enter upon his new duties on the first of October. Dean Love is a graduate of the General Theological Seminary, class of 1890, and therefore will find two classmates among Chicago clergy, namely, the Rev. Charles E. Deuel, rector of the Church of the Atonement, Edgewater, and the Rev. Dr. John Henry Hopkins, rector of the Church of the Epiphany. From the seminary Dean Love went direct to Laramie, Wyoming, where he took charge of St. Matthew's Cathedral. He subsequently assisted for a year or more on the staff of Christ Church Cathedral, St. Louis, Missouri, and from there he went to Helena, Montana, where for several years he carried on a very effective work at St. Peter's Pro-Cathedral. About two years ago he was called to the deanery of Grace Cathedral, Davenport, Iowa, from which work he now will move to Waukegan. Dean Love will find a hearty welcome awaiting him from the clergy of the diocese, among whom he has already made many friends.

On the Tenth Sunday after Trinity, August 4th, Dean Sumner of the Chicago Cathedral unveiled a memorial tablet of brass just received from England, a gift from Mr. Fitzhugh Whitehouse, inscribed as follows:

✠

Waiting for the Resurrection
EDWARD NORMAN WHITEHOUSE, U. S.N.
Died, Verona, Italy, October 20, 1904.

The Whitehouse family have given as a memorial to their father, the Rt. Rev. Henry John Whitehouse, D.D.,LL.D., D.C.L., who was the second Bishop of Illinois, 1851-74, the sum of $4,000, to install a complete heating plant which will heat all the Cathedral buildings. This fine plant is now being built, and is a most generous gift from a family whose strong attachment to the Cathedral of SS. Peter and Paul has been devotedly maintained during all these years, whether residing in or absent from Chicago.

The fresh air work which centers at the Cathedral has already resulted in sending to the country over seven hundred women and children before the first of August. There yet remains more than half of the vacation season for the continuance of this good work.

Dean Sumner left Chicago for his two months' vacation trip through the West, on August 5th.

During the vacation of the Rev. T. B. Foster, the services at Emmanuel Church, LaGrange, are in charge of the Rev. H. L. Cawthorne, of St. Luke's, Chicago, and the Rev. D. W. Wise, of Owosso, Michigan. Bishop Scadding is expected to visit La Grange early in September and is announced as the preacher on the morning of the Fourteenth Sunday after Trinity, September 1st, at Emmanuel Church.

The choir of Christ Church, Woodlawn, camped out on Paw Paw Lake, during July. The rector, the Rev. Charles H. Young, is spending the month of August at Spring Lake, Michigan. The daily and weekly services at Christ Church are all maintained during the summer, and a 10 A. M. children's service is held every Sunday during July and August in place of the regular Sunday School session. The Rev. D. W. Wise is in charge of the parish during the month of August. The choir of All Saints', Ravenswood, camped out at Bang's Lake, Wanconda, Illinois, from August 5th to 15th. The Rev. C. E. Bowles, rector, is spending the entire summer in the city, carrying on the usual work of the parish.

The choir of Christ Church, Joliet, camped at Electric Park, Illinois, during the latter part of July, the Rev. Dr. T. W. MacLean, rector, being present throughout the camp. On Friday, July 28th, the Rev. Dr. MacLean held a notable service in the large auditorium at Electric Park to open the Chatauqua series of meetings. There were seventy persons in the choir, and the service was full Matins, with a sermon from St. Matt. 20:26,27. People were present from Joliet, Aurora, Plainfield, and many other places. The choir marched through the Chatauqua camp into the auditorium, and the music throughout the entire service was very impressive. During the vacation of the Rev. Dr. MacLean at Pottawattamie, Michigan, the services at Christ Church, Joliet, are in charge of the Rev. William C. Way, of Lockport, Illinois, assisted by one of the lay-readers of the parish.

A number of the Chicago clergy have from time to time interested themselves more or less in the various lodges of the Masonic order, especially in the higher degrees. At a meeting of the Round Table, last spring, the question was ably discussed as to the advantages and helpful features of such membership for the priests of the Church. The Rev. Dr. William White Wilson, rector of St. Mark's parish, Chicago, has recently been elected the chaplain of the Masonic Grand Lodge of Illinois.

Tertius.

RECOLLECTIONS OF A CONNECTICUT CHURCHWOMAN.—II.

By Kate Woodward Noble.

In the summer of 1863, my grandparents, with whom I lived, removed to Watertown, Connecticut, and here I remained through the rest of my childhood and girlhood.

Christ Church, Watertown, was a much more pretentious edifice than is usually found in country towns. Its cornerstone was laid in 1854, and the church was conscerated in 1855. Its architecture was Gothic, its proportions good, and its appointments Churchly. Had it been well built of stone instead of wood, or even more carefully built of the latter material, it would have been much more satisfactory than it has proved, though in its present renovated condition it does good service. It was magnificent to my childish eyes, however, and I never tired of studying the figures on the big chancel window and admiring the stained glass of the side and clerestory windows, though sundry patches with glass of the wrong color which my sharp eyes discovered, inconspicuous as they were, disturbed me not a little.

Because the church was somewhat flimsily built, it was prone to leaks, and the pale pink tint of walls and ceiling was sadly marred in this way in a number of places. When the church was first built, a furnace, in which wood was to be burned instead of coal, was installed as the heating apparatus. But being found inadequate for heating purposes, it was taken out, and for many years two ugly box-stoves, with long, unsightly pipes running the length of the transepts, were used. These stoves consumed long sticks of wood, and were placed near the entrance doors. They had a bad trick of smoking when the wind was in certain quarters, which was extremely trying to the nerves of the congregation. The walls and the backs of the pews around these stoves were covered with zinc—a necessary precaution, since the heat sent out was tremendous at times.

The chancel was panelled with dark wood, touched up with gilt. There were the usual chairs and sedilia—how I used to wish the cushions matched! The best ones were of dark red velvet, the others of damask of lighter red, matching the pew cushions. In my opinion, the velvet should be used on all alike. There was a "reading desk" on which lay the Bible and Prayer Book, and opposite was a graceful "hour-glass" pulpit. At the entrance of the chancel was the font, of white marble. At one side was the robing room, in the floor of which was a trap-door covering a flight of steep, narrow steps which led to the basement. Opposite was the room in which was kept the Sunday School library.

At the back of the church was the choir gallery. There was plenty of room for the singers here, though it was ingeniously contrived to be cold in winter and suffocatingly warm in summer—the only windows being two small ones, about a foot square, in the back wall on either side of the organ. This instrument was small, but of good tone, a Hook & Hastings, with two manuals, some 18 or 20 stops, and one octave of pedals.

In the basement was a fair-sized lecture room in which week-day meetings were held, and where, in winter, the farmers gathered at the noon-hour (services were morning and afternoon, with an hour or so of intermission) to eat apples and talk over matters of various sorts.

The rector in those days was the Rev. William H. Lewis, D.D., previously of the Church of the Holy Trinity, Brooklyn. He was a dignified man, with snowy hair, and a keen sense of

the sacredness of his office. His sermons were plain, earnest discourses, and his Churchmanship was of strict, though "moderate" type. He was occasionally assisted by the Rev. Dr. Holcomb, an aged priest and former rector, who lived in Watertown, and who, when able, took charge of one or two feeble churches in near-by towns which were unable to support a resident clergyman.

The services were of the plain type common in those days. Anthems were infrequent, and the *Te Deum* was oftener said than sung. The spring after the removal of my grandfather to Watertown, brought from New Haven his daughter, who had been for five years soprano soloist of St. Paul's quartet, to take charge of the music. She was an indefatigable worker who made the most of her resources. The best voices among the young people of the church were quickly discovered by her, and their owners promoted to a seat in the choir gallery. She was an adept at copying music, and prepared a number of manuscript books for each part, in which were many of the chants and hymn tunes she had learned at St. Paul's, as well as others culled from different sources. Hymnals with set tunes for each hymn were not then in existence outside of a few large city churches. The books were a motley collection of such works as "The Dulcimer," "Carmina Sacra," "The Church Choir," "The National Lyre," "The Greatorex Collection," and similar books, oblong in shape, with stiff board covers of varied hue, and filled with tunes of all meters, with names culled from all quarters. I grieve to say that in many of these books certain wags and punsters had added words to make sentences or phrases of the names of these old tunes.

The first pages of these books were occupied by "singing school music," including rounds, glees, etc., of secular as well as sacred character. In the last pages were anthems and chants. As some of these books were prepared for the use of the various denominations, there was a varied assortment from which to select. But the extra music was usually reserved for Christmas and Easter, those being about the only festivals of which special notice was taken. At an ordinary service, the *Gloria Patri,* the Canticles, and the "Psalm and Hymn" made up the music, the *Gloria in Excelsis* being usually sung after the Psalter in the afternoon. Except on Christmas Eve, an evening service was never held, and the brass lamps on the pillars were more ornamental than useful.

At Christmas and Easter, special anthems, with carefully apportioned solos, duets, and trios were sung. I well remember my childish enjoyment of the rehearsals, to which I was permitted to go, and the dignity I considered was my gain by being allowed to sit in the gallery. I learned to read music in that old church choir, and especially to keep my eye on words entirely separated from the music. When the "Additional Hymns" came in, many of which were written in meters not to be found among the old psalms and hymns of the Prayer Book, there were great searchings of old books, adapting of tunes, and perturbation of mind over tunes which could be sung to them. Something was generally found, but not until a good deal of labor had been spent. After a time a book was introduced which had a good selection of tunes for all the hymns, old and new, and this was used until the Hymnal was compiled and adopted in 1874. One of the new tunes was an arrangement of Mendelssohn's familiar "Consolation" in the "Songs Without Words," for the hymn "Abide with Me." It is the same tune set in the present Hymnal to "As pants the wearied hart," to which words it is not nearly so well adapted, either in character or in rhythm, as to the former hymn.

The first good idea I ever got of antiphonal singing was at one Christmas season, when the son of the rector, William H. Lewis, Jr., then a divinity student, with a classmate, E. C. Gardiner, came home for the holidays, and took upon himself the task of training the Sunday School to chant Psalms 84 and 85, antiphonally. The two young men were good singers and were enthusiastic in their teaching, and all would have gone well, but that at the last moment it was discovered that the children had been assigned to the *Cantoris* and *Decani* sides without regard to the Sunday School classes to which they belonged. It was a time-honored law that classes be kept intact, and the readjustment somewhat handicapped the singing. We had a red banner with a gilt cross upon it, the work of the Rev. C. Collard Adams, at that time assistant at the church and principal of the Academy, and marched into the church in procession.

It was not long after this, as I remember it, that the church was thoroughly repaired and redecorated. The walls were made blue and pale brown, a vast improvement over the old pink coloring. Services were held in the basement while those repairs were going on, the accompaniment to the music being furnished by a small melodeon, which had a trick of losing the rods which connected the pedals with the bellows at inopportune moments, to the great embarrassment of the player and inspiring unseasonable mirth among the younger choir members. The basement was a cheerless sort of place, and everyone was glad when the work upstairs was done, and services were held in the usual place again.

Had anyone even mentioned such a thing as a weekly Eucharist in those days, he would have been regarded as a decidedly dangerous person—probably one on the high road to Rome. The first Sunday in each month was "Communion Sunday." Full morning prayer was said before the Communion service proper, and the Sunday School was omitted, as there was no time for it between morning and afternoon services. A pause was made after the prayer for the Church Militant, when, as a rule, the non-communicants left the church. Offertory anthems were not sung, but the organist played softly while the clergyman read the prescribed sentences and the wardens took up the collection. Candles on the altar, wafer bread, and the mixed chalice had never been heard of by most of the people then.

On Easter day there were usually a few flowers in the chancel and in the font. The afternoon service was the children's festival, which was, for many years, carried on similarly to that in St. Paul's Church, New Haven, described in a former article. The children sang their carols and presented their offerings, with their class emblems, and greatly enjoyed this service. Christmas was also a gala season for the Sunday School. Their festival was sometimes in the church, sometimes elsewhere. There was usually a Christmas tree, with candy and oranges and usually other gifts, though sometimes these were omitted and the money used to replenish the library. Sometimes the gifts were made by the ladies of the parish, and consisted of scarfs, mittens, and similar articles. I well remember ardently desiring a certain white scarf with crimson stripes, whose manufacture I had watched with much interest, and my disappointment at receiving a pair of mittens which were a little too small to be comfortable. One year we were allowed to select such books as we wanted from a list given to us, and I chose a story, *The Children of the Plains,* which I read over and over, and which is yet in my possession.

The Sunday School library of those days was a great source of delight. It contained some books that I should like to read again, to see if they would still possess any of the old-time charm. How I loved *The Little Episcopalian,* and followed, though with much milder interest, the career of her sister, *Bessie Melville! The Cherry Stones* was, to me, a solemn warning against theft, and I was very familiar with the way those wretched six stones appeared to the boy at different times and in unexpected places. There was a big blue book, *Vara, the Child of Adoption,* which mysteriously disappeared after I had read it but once. There was *The Julia,* an equally big black book, which stayed longer. Then there were those charming allegories, *The Shadow of the Cross, The Distant Hills,* and in one volume, *The Revellers, The Midnight Sea,* and *The Wanderer.* There was *Helen Morton's Trial,* followed by *Watch and Pray;* then *Sophie Kennedy's Experience, Love's Lesson, Wings and Stings, Aunt Kitty's Tales,* and some odd volumes of *The Children's Magazine.* I remember much of those old stories yet, and the lessons of Good Churchmanship they taught along with the other moral lessons.

We had *The Children's Guest,* and later, *The Young Christian Soldier,* to which we subscribed year after year. We were taught the Catechism along with other lessons, and were required to recite it in concert at times, usually at an Easter service, though on one occasion the entire school, except the very youngest pupils, learned and recited the first ten verses of the last chapter of the Gospel according to St. Matthew. Another year it was the wonderful "Charity" chapter that was our lesson, and it was then I discovered that it was the thirteenth chapter, containing thirteen verses, and that thirteen characteristics of Charity were therein catalogued.

THERE is a wonderful power of help in the silent example of suffering borne in a calm and brave spirit of acquiescence in the Will of God. By your patience, and your constant endeavour to endure, you can do more than you know for those around you.—*Rev. J. P. F. Davidson.*

SERMONS TO HIMSELF.

By an Up-to-Date Parson.

III.

I AM commonly known as a hustler throughout the parish, and a very hard working man. The ladies often urge me not to work so hard, though the men do not say quite so much about it. If you could hear the list of notices I give out on Sunday I guess you would think I am a worker. Let me see if I can remember those for this week.

Monday afternoon the altar guild meets for embroidery. Monday evening I conduct a class in Domestic Science. Tuesday morning I meet the ladies' class in the study of "Comparative Religions," and in the afternoon the mothers' meeting; and the sewing school, and the kindergarten, and the soup kitchen, need some attention. Tuesday night the boys' class in physical culture, and the Browning Club, and the men's meeting for the discussion of civic reforms fill up the time pretty well. Wednesday I spend part of the morning at the parish Dispensary, and part of the afternoon with the parish craftsman's club. Then in the evening I give a lecture before the ladies' sorority on Esoteric Buddhism, or on Higher Criticism and the Church of the Future, or on The Lost Tribes of the Children of Israel; I have not yet decided which I shall give. Thursday I—but there really is no use in going through the whole programme; you see how busy I am. I have hardly a moment to myself from morning to night. Ours is what is called an institutional parish, very elaborately organized for all sorts of purposes. In fact we do not do anything without a special guild organized for the special purpose with its own constitution and by-laws to make things run smoothly.

I really am very much overworked, and I count on having a nervous breakdown soon, and I expect my vestry to send me abroad for a year with all expenses paid. I am simply sacrificing my life to the demands of a modern, up-to-date, highly organized parish. I am a martyr to the cause, as it were.

We have a fine parish house, twice as large as the church, and we hope to pay off the mortgage of twenty thousand in the next fifteen years. We print a parish paper, and run a little parish theatre occasionally to help elevate the morals of the public stage, and entertain the young folks. We have a fine swimming tank for water-polo, and a large drill room for the boys' brigade, and of course all this has to be looked after, and as I have no assistant yet, the care of it falls on my shoulders. The parish house is crowded every evening, but I am sorry to say the church is seldom full. You see that we keep in touch with all the teeming activities of social and civil life. We are no dead, fossilized, old-time parish, sleepily contented with the methods in vogue half a century ago.

And all this wonderfully elaborate system of organization is my work. When I came here they used to have a whole lot of services at the church which were never very well attended, and I cut a lot of these out, as I thought some forms of settlement work were much more necessary, and any one can say his prayers at home if he wants to. Things have to spin when I get hold of them. I like to see immediate and visible results, and it takes ten pages of our parish annual merely to enumerate the different organizations with their officers, which I have initiated. They really make quite a show in print.

And yet you know that some of the old fossils in the parish pretend not to like it. The junior warden told Mrs. Ten Eyck that we only needed a continuous performance and a sausage factory to complete the parish outfit; and he couldn't help longing occasionally for something besides all this breathless, mechanical, brass-band humanitarianism as a substitute for the Christian religion. Wasn't that mean of him? But I make it a rule never to allow myself to be disturbed by vulgar gossip. The junior warden is a regular Rip Van Winkle, and doesn't like to be disturbed and shaken up by a wide-awake hustler, a modern, up-to-date parson of the younger school.

And yet I must admit, William, that there is just a possibility of the thing being carried too far. The suggestion has occurred to me once or twice when I have come home at night too weary to collect my thoughts and say my prayers after a lecture on Esoteric Buddhism, and a struggle with the boys' brigade. Is it not just possible, William, that you may have mistaken noisy, superficial movement for religious life? Pardon me if I get a trifle personal in my remarks; but how about your habits of regular study in moral and doctrinal theology, and in devotional classics? Your sermons have been growing very thin and lifeless of late. You repeat yourself constantly; and what you repeat is not worth repeating. You have the gift of *ex tempore* gab, which doubtless saves you much labor and thought, but it has proven a snare and a delusion to you. Rhetoric is not spiritual food; and the force of flowery, slangy emphasis does not make up for the lack of force which should come from carefully thought-out and well digested truth; and no one in your congregation is fooled by the trick. Your parishioners are not particularly helped by lectures on Esoteric Buddhism and The Church of the Future. What they need and want is some good, solid reasons why they should be loyal to the Church of the present. Really, William, you have abandoned all systematic study concerning that which strictly concerns your preaching, that is, the Christian Religion; and your goody-goody sermons aren't worth the paper they are written on.

Moreover, William, you have neglected your prayers and self-examinations and meditations, and you have been deteriorating spiritually for some time. It could not be otherwise when all your time is taken up with mere surface movement. You almost forgot that you had a soul of your own to be saved, and that you cannot save or help others unless this soul of yours is kept close in touch with your blessed Lord by much prayer and self-discipline. Wouldn't it be dreadful if at the last you should be forced to say, "I who preached to others am myself a castaway"? "My soul just died of neglect and spiritual starvation"? Yes, I know, you excused yourself on the ground that "to labor is to pray"; but that old saw is not true, because while all prayer is certainly spiritual labor of the hardest kind, if it amounts to anything, all forms of labor are not necessarily spiritual prayer, and they may destroy the spirit of prayer altogether.

To run a soup-kitchen is not quite the same thing as joint intercession with the Lord Christ before the throne of God on behalf of the people He has committed to your care. Your place as a priest is at the altar, rather than in a soup-kitchen or a parish clinic. Your chief business is intercession, and not giving lectures on the Religions of Ancient Egypt, or the irreligions of rationalistic criticism.

Domestic science is doubtless a very good thing; but yours is the science of soul-culture, and you would better not forget it.

Moreover, William, while you make a great public show of practical philanthropy, much of which is very good, and profess to love men in the mass, or Man in the abstract, spelled with a capital M, you do not love men as individuals very much. You have not the patience or time to get close to the individual man, to learn to know and love him, and get his confidence, and teach him real penitence, and help and comfort him. When men come into your church oppressed with a sense of moral weakness, and personal failure, and haunting doubt, they do not want to be thrown back on themselves and to be told that all they need is to realize their own divinity, and recognize the fact that they are God-like by nature. They want some help outside of themselves; and if you are to help them, it must be a personal help; and personal help means personal knowledge, and personal love, plus the sacraments of Christ's Church. Remember that.

Organization and Salvation are two different things. You cannot save men in the lump, so to speak. Don't try. And if you have no time for personal dealing with individual men, then cut out ten or a dozen guilds, and a few lectures on secular matters, and begin all over again. A highly organized parish, no matter how necessary some organization is, may after all be a dead parish in God's sight. Organization is at best merely the means to an end; and if the end is never reached, then a multiplicity of organizations may suck the very life blood out of a parish, and ruin the parson's influence, and put his soul in peril of perdition. Remember that the general public knows very little about the men who do the real, hard, lasting, spiritual work of the Church, because such men do not employ brass-bands to exploit their deeds; and the value of personal work with a human soul cannot be estimated in dollars and cents and tabulated in a parish annual. You just think this over by yourself, William, and see if I am not right about it. If I am not much mistaken, you will find that there is a personal power in the old-fashioned preaching of a simple, penitent faith in the Lord Jesus Christ, and the helpfulness of sacramental grace, which is lacking in the modern, noisy, merely intellectual, discursive preaching of the modern pulpit, in lectures on ethics and humanitarianism.

Oh dear! it is terrible to have to say all this to one's self when I have nine guild meetings announced for this week, and was intending to use an old sermon on Sunday with a new text and a new conclusion on it. I really do not feel a bit like a soup kitchen, or Esoteric Buddhism to-night; and every bit of conceit has oozed out of me!

Never mind, William, the next sermon will be a real com-

forting one, and we'll pat each other on the back for a change. We'll just have that sermon on the delights of the heavenly rest; and I guess we'll need it all right after nine guild meetings, and two services.

I think I'll go somewhere and get a cup of tea, and go to bed.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

MOSES, THE DELIVERER OF ISRAEL.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

Catechism: IX. "Chiefly Learn." Text: Acts vii. 35, "The same." etc. Scripture: Ex. xiv. 10-31.

FOR three months we have been studying lessons from the beginnings of the world and of the Chosen People. Spend five minutes in a brief review to give the pupils an idea of the connection of events. They should now be familiar with the stories of Adam and Eve, Noah, Abraham, Lot, Job, Jacob, and Joseph.

As the last lesson told of the childhood and call of Moses, bring out by questioning the main facts in the story up to the time of his answering the call to go down into Egypt. Between the time of his leaving Midian and the place at which our lesson takes up the story, there have happened many interesting things. The best way to have them presented would be to assign to different pupils the various parts of the story and have them report in order, subject to correction first by the other pupils, and then by the teacher. The references may be found between Exodus iv. and xiv. With small pupils, the teacher has here excellent material for an interesting and entertaining story by means of which to teach the facts that God cares for, protects, and delivers those who are obedient to Him. Let the topics to be assigned include the start for Egypt and the meeting with God when He "sought to kill Moses," until Moses asserted his authority over his own family and had the little boy submit to the rite which brought him into the covenant (iv. 24-26); his meeting with Aaron; their reception by the Hebrews; their appearance before Pharaoh; the miracles of the rod; the attempt of the magicians to imitate the miracles; the first nine plagues. The important topic of the institution of the Passover must either be assigned or taken by the teacher. The last appearance of Moses before Pharaoh, and the last great plague with its effect upon Pharaoh and the Egyptians, serve as an introduction to the lesson.

The lesson opens with the Hebrews in a hopeless position. Between the mountain and the water, with Pharaoh's army behind them, there was no possible means of escape as far as human eyes could see. And yet they were in this position from following God's leading. Already had appeared to lead them the pillar of fire and cloud which was to remain with them throughout all their wanderings. God had not led them the shortest way to Canaan, for a good reason (Ex. xiii. 17). He had deliberately led them into this situation which appeared to them and to Pharaoh as a trap. But no one ever made a mistake by following God's plain directions. He had heard the prayers which they raised to Him when they were under cruel oppression. He had sent them the deliverer who had led them away from Egypt. His arm was not now shortened that He could not save. But the people were not fully aware of His power and care. They had not yet learned to trust Him. They were afraid, and they murmured against Moses, and they felt that they were really in a worse case than if they had stayed in Egypt. But Moses, who had been helping God before this, was not appalled at the situation. He had knowledge of God's ways. This situation reminds us of the need of knowing and trusting God. It is as true to-day as it was then that those who are in the way of obedience to God need have no fear. They may be afraid, as the Israelites were, but, all unseen, God is making ready to deliver them. This lesson translated into the realm of childhood, means: "Do not be afraid to do right; *e.g.*, when tempted to lie to save yourself from what seems a very desperate situation, tell the truth. Wrongs can never be made right by means of sins."

Moses' answer to the people shows that God had made known to him something of what was to take place. God's answer to him shows that he was praying. He took the matter to God in prayer. And God rebuked him for praying. Is there ever a time when it is out of place to pray? There is one such time. When God has already made known His will and purpose, we should set about fulfilling them instead of calling upon Him. We have a right to pray when we are doing what we can ourselves to answer our prayers. We pray for missions, and that God will send forth laborers into His harvest. It is right that we should so pray. But if we pray sincerely we will also be doing what we can to bring about the answer to our prayer.

The Shekinah, the pillar of fire and cloud which told of the protecting presence of God, was a light and help to one company, and a hindrance and cause of darkness to the other. One company was obeying God, the other opposing Him. The same principle works always. We look upon the laws as a protection; the criminal regards them as bent upon his destruction, and he looks upon a policeman as an enemy. The very Christ who brings the richest blessings to the world brings judgment and condemnation to those who have no will to appreciate that which is good. Read St. John iii. 18-21, and then ask if you are living in the light.

The miracle at the Red Sea is declared to have been effected by natural causes. The strong east wind blew, and the shallow waters were driven back so that the passage was open. Those familiar with the country and the conditions as they are thought to have been at that time, declare that there is nothing impossible in the making of such a passage in such a way. Major-General Tulluch has placed on record the statement that he himself saw the waters of Lake Menzaleh at the entrance of the Suez Canal recede for a distance of seven miles under the driving of a strong east wind (Hastings' *Bible Dictionary*, Art., Exodus). Again, the Russians in 1738 entered the Crimea, which was strongly fortified against them by the Turks, at the Isthmus of Perekop, by a passage made for them by the wind through the shallow waters of the Putrid Sea at the northwest corner of the Sea of Azov (*ibid.*). It was none the less a miracle for the reason that it was accomplished by natural causes. God rules the universe, and He answers prayers by means of natural causes and agents as a rule.

As the passage was made by natural causes, there is no reason to suppose that the overthrow of the Egyptians was not caused in the same manner. Horses and chariots would naturally have difficulty in crossing a soft lake-bed, while those on foot could pass over in safety.

There remains for consideration the parabolic application of the events. St. Paul makes the passage of the Red Sea typical of Baptism (I. Cor. x. 1-3). See P. B., p. 245, first prayer. The bondage of Egypt represents the bondage of sin. Those who are pursued by sin have only one way of escape: by the waters of Baptism. Those who cross the waters of Baptism in obedience to the divine command are set free from the power of sin. Their sins (Egyptians) are "dead upon the sea shore." But the Hebrews who had been baptized in the Red Sea had still a long journey before them to reach the promised land. During that journey they ate of the heavenly manna and drank of the rock. Those who are baptized must yet pass through the dangers of the wilderness journey. We too may feed on the Bread which cometh down from heaven, even Christ. We may also drink of the Living Water, and have the help of the Holy Spirit.

OF ALL the stories that I have heard of the inherent rivalry between the two hustling Western cities of Seattle and Tacoma, says a writer in *The Interior*, this I think is the best:

A Presbyterian minister tells me that he was asked to talk on missions to a Tacoma Sunday School. He held up a Bible before the children and said:

"Children, what book is this?"

They answered promptly and correctly—with a shout.

"Yes, that's right, children. And now can you tell me what we call people who do not have Bibles?"

"Heathen!"—the answer was as prompt, as unanimous and as hearty as before. The minister, much encouraged, went on:

"Now can you tell me a place where heathen live?"

And he got his answer just as quickly; the shout was only a little louder and more assured:

"Seattle!"

PRAYER is the breathing out of human desire, the expression (not necessarily in *words*) of the secrets of the heart.—*Rev. Arthur Williamson, D.D.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

CATHOLICITY AND PROTESTANTISM.

To the Editor of The Living Church:

THE Rev. T. S. Tyng states the qualities of Protestantism in your issue of August 3d better and stronger than I ever saw them set out before. Admitting all he says to be true of Protestantism, does not Catholicity include all he claims, and more? If "old-fashioned enough to call himself a Protestant Episcopalian," why not be *older*-fashioned enough to be a Catholic? Protestant Episcopal is only the legal title given to the Church in the United States, that was Catholic for 1800 years before. Protestantism affirms *part* of the truths of Christianity and protests against *part*. It also affirms some errors and protests against some. Romanism does the same thing. Catholicity is a quality by itself equally removed and also equally mingled with Romanism and Protestantism. Romanism is part Roman and part Catholic, and Protestantism is part Catholic and part Protestant. Catholicity affirms *all* the truths of Christianity and protests against *all* errors, whether Roman or Protestant.

Quod semper, quod ubique, quod ab omnibus creditum est, is the Catholic position. It cannot be the Protestant, because that is only 400 years old. It cannot be Roman, which is only about 1,000 years old. Protestant Episcopalians say in their Creed they believe in the Catholic Church. Can a man really believe in the Catholic Church without being *Catholic,* and if he really believes in the Catholic Church, does not *Catholic* express his position better than *Protestant Episcopal?*

Mr. Tyng is so much a Catholic, judging from his letter, that I hope he will continue to urge the Catholic basis of unity "that positive faith in which all Christian people have everywhere and always agreed."

Respectfully,

Wilson, N. C., August 5, 1907. J. C. Hales.

THE RIGHT OF AN UNCONFIRMED LAYMAN TO SIT IN GENERAL CONVENTION.

To the Editor of The Living Church:

YOUR editorial in the last issue of The Living Church, whether an unconfirmed layman may serve as deputy to the General Convention, is most timely.

The incident referred to occurred last May in a diocesan convention in which I was a delegate from my parish and, in ignorance of the fact that a delegate present from another parish had never been confirmed, I nominated him for deputy, believing he had all the qualifications requisite, well and *properly* to represent his diocese in the approaching General Convention.

The point was taken, during the balloting, that the nominee, although a vestryman in his parish, and member of the Cathedral Chapter, had never been confirmed.

The Bishop, however, as chairman, ruled that the point was not well taken in *that* convention because his qualifications had already been passed upon and his certificate was regular on its face.

The Constitution of the American Church (Art. 1, Sec. 4) prescribes that the Church in each diocese shall be entitled to representation in the House of Deputies by a certain number of clerical members and "not more than four laymen, *communicants of this Church.*"

To be a communicant of the Church and to be duly chosen a deputy by the diocesan convention are the qualifications *necessary* to render the individual eligible to act as a deputy.

To the committee on Elections of the House of Clerical and Lay Deputies belongs, primarily, the examination into the qualifications of the deputy, and if his credentials are in proper form, it will be assumed that he is qualified, unless proper objection is made.

Prior to 1856 the Constitution of the Church did not require as a qualification for a lay deputy that he should be a communicant.

The qualification, as now prescribed, is most important to the well-being of the Church, and it excludes from those who undertake to *legislate* for it, anyone not a communicant.

Therefore, the question arises, and *must* be considered, Who, in the Church, can lawfully be classed as "communicants." There is no uncertainty in this matter, as the law of the Church describes and limits those who may lawfully be classed as communicants.

In the last of the rubrics in the Confirmation Office the law of the Church is declared that "there shall *none* be admitted to the Holy Communion until such time as he *be confirmed,* or *be ready* and desirous to be confirmed."

Dean Hodges has aptly stated the law as to Confirmation, that "without it nobody may be admitted to the Holy Communion; that is, nobody's name may be entered on the communicant list of the parish until he has been confirmed."

A rector who admits to Holy Communion one who is not confirmed, or who has not expressed himself as "ready and desirous to be confirmed," violates the law of the Church.

It is to be hoped that the deputy to whom allusion has been made in this communication, will either be confirmed or duly declare that he is "ready and desirous to be confirmed." Otherwise, he cannot lawfully be classed as a communicant, nor, on proper presentation of objection and facts found as stated, can he be found qualified to act as a deputy.

Considering the high attainments of the gentleman, this would be indeed unfortunate.

New York, August 5, 1907. Asa Bird Gardiner.

THE DIFFICULTIES IN BOMBAY.

To the Editor of The Living Church:

THE communication of the Rev. Mr. Darby, of Kohlapur, India, which appeared in the last issue of this paper, presents several features of interest to a student of psychic peculiarities. Speaking of the Cowley Fathers' refusal to comply with the drastic "Charge" of the Rt. Rev. the Bishop of Bombay, which, if obeyed, would render practically nugatory the work that these noble and devoted religious have been carrying on in India under tremendous odds, Mr. Darby plaintively queries, "Must Christian charity always fail the moment a personal belief is touched?" One wonders whether your eloquent correspondent could find no' *bona fide* argument in reply to the Cowley Fathers' protest, that he had to have recourse to a simple *petitio quæstionis.* That particular weapon of dialectical skirmishing is not, as a rule, very favorably regarded by logicians, I have always understood, but as a *dernier ressort* it can, of course be made to answer.

By what right does Mr. Darby impute a "lack of Christian charity" to an entire religious Order, "when their personal belief is touched," rather than to the Bishop of Bombay, when that protestantizing prelate's "personal belief" is subjected to a like disquieting experience?

The Bishop's "Requirements" demand the abolition of several practices which the Catholic Church in all its branches has always sanctioned, except for a relatively brief period in the English Church subsequent to the Reformation. The Bishop insists upon a literalism of interpretation of the Prayer Book rubrics and of the Thirty-nine Articles, which, if applied to the inspired writings, would have rendered impossible the work which an intelligent historico-literary constructive criticism has accomplished in bringing about the harmony of science and revelation. The Rt. Rev. Bishop may be, and no doubt is, a man of great scholarship; but even so, his position in this matter can certainly have no higher authority than that of the many prelates of at least equal learning who hold directly antithetical views. Bishop Forbes' masterly treatise on the Thirty-nine Articles effectively refuted that claim of the literalists that no distinctively Catholic interpretation of those somewhat antiquated *formulae* was possible. But of course no well-instructed Churchman of the present day feels bound to subscribe to each and every one of the Articles interpreted either *ad literatim* or otherwise—unless, indeed, we must note an illustrious exception in the person of the Bishop of Bombay.

Mr. Darby's real viewpoint is revealed in his statement that there is "a feeling gaining ground that the Catholic movement is, at heart, inimical to the English Church"—a viewpoint which, naturally, minimizes very considerably the polemical value of his *apologia* for his Bishop.

Lord Halifax not long ago, speaking of the Royal Commis-

sion whose *dicta* are cited with such naive and respectful awe by Mr. Darby, said, in substance, that our Lord had given no authority to any legal commission to interpret the historic Faith of His Church, nor to juggle with legislation regarding it. The Fathers of the Society of St. John Evangelist have, it seems, determined to uphold this eminently sane and sensible view, and to continue their missions with all due loyalty to the spirit and practice of primitive Catholicity; if they may not legally do this in the diocese of Bombay, why, then, in some other. It will merely be a case of "Your loss is our gain," as the other diocese will say to the Bishop of Bombay.

Cincinnati, O., August 12, 1907. M. R. DARLINGTON.

WHAT SHALL WE WRITE ABOUT TO THE MISSIONARIES?

To the Editor of The Living Church:

IN a recent number of THE LIVING CHURCH an article appeared entitled "Summer Work for Missions." Said article contained an extract from the *Alaskan Churchman,* in which the following words occurred: "Nowhere are letters more eagerly sought, or more thoroughly welcome—aye, necessary—than in the mission field. Therefore, we suggest that you, whoever you are who reads this, take the time each month to write a missionary letter."

After giving quite a lengthy quotation from this missionary paper, the writer goes on to say that she herself has been engaged in doing this very thing for about a year; and evidently agrees with the *Alaskan Churchman* in thinking that such letters are a real source of pleasure and interest to those who are so bravely endeavoring to do the Master's work in lone and distant lands.

Now, I have always taken a great interest in the missions of the Church, but it never occurred to me that the missionaries would care to receive letters from a perfect stranger.

What could I possibly write about that would be of interest to them? I live on the outskirts of a quiet village; never go to any places of amusement. Alas! it is but seldom that I am able to get even to Church. Music and reading are about the only recreations I have, though as my parents are getting on in years, and are far from strong, I have plenty of home duties. That I would derive much pleasure and profit from receiving their letters, I do not for a moment doubt. But what advantage would it be to them to hear from me?

Your correspondent says that "in writing this to THE LIVING CHURCH her aim is to pass on the practical suggestion of the *Alaskan Churchman* to someone else. That it is well worth trying. To try it now, and to do so at once."

No doubt there are many others, like myself, who would be glad to follow her advice, if they only had some idea as to how such a correspondence should be commenced.

Perhaps, therefore, as she has had some experience in the matter, she would not deem it too much trouble to tell us, through the columns of THE LIVING CHURCH, what kind of letters she writes to these far-away workers, what subjects are of interest to them, and especially, what she said to them when first beginning the correspondence. BEATRICE MUIR.

THE RECOVERY OF GLASTONBURY ABBEY.

To the Editor of The Living Church:

WITH this I am sending you a copy of the appeal which has recently reached me from the Bishop of Bath and Wells in behalf of the Glastonbury Abbey. May I ask you to be good enough to insert it in THE LIVING CHURCH?

Glastonbury Abbey has so many associations of profound interest to American Churchmen, that I cannot but hope that there will come from among them a hearty response to this appeal from the Bishop of Bath and Wells. I hope myself to contribute $100 toward the Bishop's effort to preserve its ancient fame. I am, Very faithfully yours,

HENRY C. POTTER.

Cooperstown, N. Y., August 10, 1907.

[LETTER FROM THE BISHOP OF BATH AND WELLS.]

"THE PALACE, WELLS, SOMERSET, July, 1907.

The Bishop of Bath and Wells has undertaken the endeavor to raise the sum of £30,000, so as to secure for the Church of England the property on which are standing the magnificent ruins of Glastonbury Abbey. He believes it would be a matter of deep regret to many members of the Church of England if the Abbey were to pass into the possession of any other Communion. The property fell into private ownership by a grant from the Crown, in the reign of Queen Elizabeth, and since then has passed through many hands until it was bought, on the Bishop's behalf, by Mr. Jardine, of Nottingham, at the auction held on the 6th of June last.

Glastonbury Abbey may well kindle the imagination and draw out the reverence of all persons who care for the history of the Christian Faith in England. It is possibly the earliest Christian Settlement in our land; apparently it was protected by surrounding morasses from the invasion of the heathen Saxons until the time when these had become Christian, and were thus inclined to preserve this Christian church. Besides being the resting place of many of our early saints, and of some of our Saxon Kings, it is, as Professor Freeman has written of it, "the one great Religious Foundation which lived through the storm of English Conquest, and in which Briton and Englishman have an equal share."

The Bishop has no thought of retaining the property in his own hands, but proposes it shall be vested in the Archbishop and certain other Bishops and prominent laymen, who shall utilize it in the way which seems best for the time being. The Bishop hopes that nothing may be done to disturb the ruins, or to hinder such access to them as people have been privileged to enjoy.

He is anxious to obtain the required sum of money with the least possible delay, and will be very grateful for any contribution which may be sent to him.

At the present time he has received promises and payments amounting to about £18,500.

It is the difficulty of obtaining the sum which still has to be raised which induces him to ask for your cordial and generous assistance.

Subscriptions may be sent to the Right Reverend, the Lord Bishop of Bath and Wells, the Palace, Wells, Somerset, England.

"CHAIN" SUBSCRIPTIONS FOR WASHINGTON CATHEDRAL UNAUTHORIZED.

To the Editor of The Living Church:

SOME kind friend of Washington Cathedral, unknown to me, has started a "chain" subscription to raise money for the building of the Cathedral. While I am most grateful for his or her sympathy and interest, and feel still stronger gratitude to those who have generously responded, I cannot but deplore this method of collecting funds for so sacred an object.

We want to build God's House of Prayer in God's own way; and therefore I earnestly trust that no one will respond to this kind of appeal for Washington Cathedral.

Washington, D. C., August 5, 1907. HENRY Y. SATTERLEE, *Bishop of Washington.*

ST. ANNE'S, MIDDLETOWN, DELAWARE.

Atop the hill whose rutted road ascending,
Meets clustered oaks and bending maple's shade,
Where tangled woodbine makes a fragrant riot
O'er holy ground where faithful dead are laid;

Across the mouldering rows of crumbling headstones
Whose records half defaced arrest our eye
The square old church, whose cross-surmounted gable
Faces the eastward morning bringing sky;

Within the aisle, brick paved, with clear-paned windows,
The simple chancel, with dull walnut rail,
Its high hung pulpit and the ancient altar
Which even time scarce ventures to assail;

How oft within these walls the old responses
Of holy office have re-echoed long,
And mounting upward to the King of Glory,
The swelling measure of the triumph song.

Long may you stand, by wind and storm untroubled,
In ivied silence across this level land,
Mutely proclaiming to the chance wayfarer,
The living message of your Lord's command.

JOSEPH H. WILLIAMS.

"THOUGH He were a Son, yet learned He obedience by the things which He suffered"; and in learning obedience, He learned also to enter by sympathy into the sorrows of those who suffer. He feels with us in our sorrows like one of ourselves. God has many ways of teaching us, but a season of suffering is beyond them all. There is laid upon us a mighty Hand, from whose shadow we cannot flee;—God is come nigh to us, and is dealing with us one by one. Though restless and perplexed at first, yield to His mysterious Will. Wait for the end. What we are to be He has determined, and in due time will reveal it. If we are called to suffer, let us understand it to be a call to the ministry of healing.—*Manning.*

LITERARY

AIDS IN RELIGIOUS EDUCATION.

The Pastor and the Sunday School. 16mo, 80 pp. By Rev. John T. Faris.

The Sunday School and the Home. 70 pp. By Frank L. Brown. 25cts. each. S. S. Times Co., Philadelphia.

Classroom Management: Its Principles and Technique. By William Chandler Bagley, N. Y. State Normal School, author of *The Education Process.* The Macmillan Co. Price $1.25 net.

Bible Truths Through Eye and Ear. Rev. Dr. G. V. Reichel. 12mo, 440 pp. Price, $1.00 net. New York: Thomas Whittaker.

Religious Education, How to Improve It. By the Rev. C. L. Drawbridge, M.A. 12mo, 222 pp. New York: Longmans, Green & Co. Price, $1.25.

The first two of these, handy and inexpensive little volumes, in good paper and print, and bound in flexible board covers, at a low price, ought to have a large circulation. The contents are of a practical nature, the results of personal work among young people, and are presented in a direct, clean-cut, and common-sense manner that attracts attention and does not fail to reward it.

In *The Pastor and the Sunday School* are presented such topics as Opportunities, Pastor and Superintendent, Pastor and Teachers, Pastor with the children, In the Homes, Getting the Children to Church, At the School Outings, and Interesting the School in Missions. It is a good missionary itself to put into the hands of any parish priest, pastor, or missionary who has gotten the topsy-turvy idea that the way to make a parish grow larger, and the world better, is to devote one's time and strength to looking after adults who are already communicants, and paying little or no attention to the lambs of the flock.

The price of the book is low enough for any superintendent or teacher to use it as a presentation volume where it is most needed.

The Sunday School and the Home is written by the superintendent who was sent by the International Committee to organize their Sunday School work in Japan. About one half of the little volume is devoted to a practical presentation of the relation that ought to exist between the life and instruction of the home and the religious training of the Sunday School. The second part of the book contains practical forms, blanks, and circular letters used in one of the largest Sunday Schools in America, and with large results, not in numbers only but in changed lives.

Both parts are good. The first part, however, answers a question often asked: "How can we secure the coöperation of parents?" And the answer is one of the best, most suggestive and workable we have ever read. The principles of true pastoral work among children are the same among all earnest Christian workers; and there is nothing in the admirable suggestions of these little books that would not fit into the parochial activity of any of our parishes.

We would particularly commend these little volumes to those earnest people who think the Sunday School is usurping the province of the home. They will find much in them to help the home to do its own work, a work which no Sunday School can ever do.

The third volume noted, *Classroom Management*, is written by an experienced teacher-trainer and is mainly for the benefit of young teachers and university and normal school students who are preparing to be teachers. While covering the subject as a whole, it is particularly adapted to teachers in the less advanced grades.

The book is largely based upon the experience of the writer and of his fellow workers. He holds, with truth, that valid principles of teaching derived from personal observation and induction, are the only ones that can make the expert teacher.

The volume is divided into two parts: The Routine Factors of Management, and The Judgment Factors of Management. Under the first are treated, among others, such subjects as: Routine and Habit, A Right Start, Mechanizing Routine, Preserving Hygienic Conditions, and Penalties. Under the second head we find such topics as: Attention (considered in four chapters), Technique of Instruction, Batavia System, Testing Results, Disposition of Teacher's Time, Teacher's Relation to Superior Officers, Ethics of Schoolcraft.

There is not an unimportant subject in the whole list of chapters, and not one on which the author fails to speak to the point and to suggest some practical, common-sense method of overcoming difficulties and improving the conditions of the average work of the classroom.

The interesting statement is made in the appendix that in 1905 a set of ninth grade examination papers dated 1846 was found in Springfield, Mass. The same questions were given to an eighth grade class in the same city, in order to compare the results of old and new methods of teaching. The class of 1846 averaged 29.4 per cent. The class of 1905 averaged 65.5 per cent. A class at Frankfort, Ind., averaged 62.2 per cent.

Dr. Reichel's book will, no doubt, be cordially received, as were his earlier books, *What Shall I Tell the Children?* and *Light on Scripture Truth from Science and History.*

The Sunday School teacher has always to remember that his pupils are in the day school all the week. They study the works of God, indeed, but with the Creator so completely separated from, and left out of His works that the child (without religious instruction at home) might graduate from the school without any *real* conception that the "things" he studied had any connection whatsoever with God.

Dr. Reichel's method of teaching is to use the child's secular and material knowledge as the basis on which to build up an understanding of the Father in Heaven, who created and sustains all things. The various chapters—there are fifty of them—can well be used for addresses at children's services; or as storehouses of material for illustration in general religious teaching. The material is modern, and children from ten to fifteen years of age already know enough about the subject (on their secular side) to be interested in their religious presentation.

Teachers with pupils under ten years will need to use simpler language than is found in many chapters; and simpler objects on which to base their teaching. But even such teachers will find the book's wealth of material both helpful and suggestive.

Last of the books noted above is that by Mr. Drawbridge, author of *The Training of the Twig.* Like the latter, it is written for English readers. It fits English-minds, and is adapted to English conditions. A comparison of some of the admirable quotations, from American authors, with the other pages of the book would indicate that religious educators in the United States have little to learn from England. The unfortunate union of State and Church compels religious education and religious progress to advance with uncertain and halting steps. But while educators and advanced teachers will find little that is new in the book, those who are just beginning to study the child, what and how to teach him, will have in the book a simple and understandable presentation of the subject—even if the author does use many more words than are necessary in presenting his position.

ALFORD A. BUTLER.

SOME NEW NOVELS.

While we cannot attempt to do more than chronicle under the head "Books Received" the greater part of the new fiction as it is received, there is occasionally one which seems to demand more adequate treatment. One such is *A Victor of Salamis: A Tale of the Days of Xerxes, Leonidas, and Themistocles,* by Wm. Stearns Davis. (The Macmillan Co.) The scene is laid chiefly in Athens, and the chief Grecian statesmen and soldiers of the time of Themistocles appear in the narrative. A happy marriage is followed by the groom's arrest on a false charge of treason; his flight, sufferings, and final restoration and vindication. The story is well told, and the interest sustained throughout. The atmosphere of the age is vividly felt by the reader.

Mrs. Kate Douglas Wiggin is too well known for her power in delineating characters and homely scenes to need our praise. In her latest book, *New Chronicles of Rebecca* (Houghton, Mifflin & Co.), the pictures of crises in the life of the irrepressible but very lovable Rebecca are charming and splendidly wholesome. The reader will not be apt soon to forget either Rebecca or her friends—Aunt Miranda, and her unsympathetic virtues; the Daughters of Zion; Jacob Moody, the hardened backslider; and Abner Simpson, and his New Leaf. The book is quite above the ordinary level of fiction.

It would be hard indeed to find anything in the short story literature of our day which surpasses or even equals, in unvarying interest, literary beauty, and wholesome tone a recent book, *The Militants: Stories of Some Parsons, Soldiers, and Other Fighters in the World.* (By Mary Raymond Shipman Andrews. Chas. Scribner's Sons.) It is a rare gift to be able to tell a really good and satisfying short story. Miss Andrews possesses that gift; and has used it in this case to the delight, we hope, of countless readers. The silent Bishop, the mystical soldier who saw through the ivory gate, and others—their wholesome greatness will never be forgotten by those who are fortunate enough to make their acquaintance. The book is not preachy. It is heroic, pathetic, humorous, and rollicking by turns, without a trace of cant or one jarring note—intensely human throughout.

Prophet's Landing, by Edwin Asa Dix (Scribner's, $1.50), is a short novel of New England life in a small village, where one man with modern business "ideals" causes an entire readjustment of social and mercantile relations in the simple community. In so doing he nearly wrecks his own happiness as well as that of many others. The simple story is told with a certain *naïveté* and sparkle which are very entertaining, and on the whole the characters are truthfully drawn. But the machinery of the plot is obvious, and the critical situations are melodramatic and conventional. The ending is made "happy" by an absurdly old-fashioned device. The interwoven love story is slight but very pretty.

AN EXPOSITION of the Twenty-third Psalm by a native Syrian, is entitled *The Shepherd Song on the Hills of Lebanon* (By Faddoul Mochabchab. E. P. Dutton & Co. Price, $1.00). It is fully illustrated, and it gives many interesting and instructive details of Oriental life which throw light upon the psalm.

THE MESSAGE.

I had suffered with fever and pain
And my body and spirit were sore,
As I lay towards the close of the day,
Lacking courage to bear any more.
In the weariness weighing me down
My heart had no strength for the fight;
And my soul, in strange depths of despair,
Was enwrapt in dark shadows of night.

And then there was borne to my ears
This message of comfort and cheer,
And I listened and listened again,
For it seemed that an angel was near.
"When the times of refreshing shall come,
Shall come, from the presence of the Lord."
And the words through my consciousness cut,
Like the stroke of a bright flashing sword.

'Twas the voice of a child at her task,
As she conned o'er her text for the day;
And in cadences sweet rose her voice,
Till the words held my soul in their sway.
"When the times of refreshing shall come;"
Of refreshing from bodily pain:
From the sickness and strife of a mind
That is bound with anxiety's chain.

"When the times of refreshing shall come,"
For a soul that the tempests have tossed:
That has wandered so oft in the dark,
That the path to the light is nigh lost.
It "shall come from the presence of the Lord,"
And all shall be gain and not loss:
For comfort and strength will be given,
With the knowledge and peace of the Cross.

So I pondered the words through the hours,
Till I fell into quiet and sleep.
Words that showed me the light on the way,
And that lifted me out of the deep.
And the child, O, the child did not know
She had played with the angels her role,
That she bore from the throne of His grace,
A message of light to a soul.
But I know that the voice of the child,
In the infinite mercy of God,
Came forth with refreshing and peace:
And came forth from the presence of the Lord.

ELIZABETH H. RAND.

THAT RIDDLE AGAIN.

INTEREST continues to be manifested in the riddle printed in THE LIVING CHURCH of July 20th, submitted to us from the Free Library of Philadelphia. A correspondent whose letter was published in the following issue believed the answer might be "The Sign of Peace." This is contested by later correspondents who have traced the history of the riddle. One correspondent writes of it:

"The charade you quote in your paper of 20th inst. went the rounds in my childhood. It is of English origin (see reference thereto in its last word) and was known as 'Hallam's Riddle.' I believe it was composed by the historian. It was then said it had never been 'guessed.' A clever man—an adept at such in those days—denominated it as 'a play upon words.' Why, I cannot say."

The following letter concerning it is also received from the librarian of the Free Library of Philadelphia:

"*The Free Library of Philadelphia*
"JOHN THOMSON, *Librarian*
"1217-1221 Chestnut Street, PHILADELPHIA, PA.,
"August 6, 1907.

"*To the Editor of the Living Church:*

"The enigma, 'I sit on a rock,' was printed in the London *Times* in the forties of last century and later was submitted to the readers of (London) *Notes and Queries*, June 1, 1850. It has been attributed to Fox, Psalmanazar, Lord Byron, the Bishop of Salisbury, and 'The Wandering Jew.' The suggestion of the Palace of Peace at The Hague, of course, can not be a correct answer. Some of the correspondents in 'Notes and Queries' arrived at the conclusion that the enigma was a hoax and that there is no answer. Those that have been given (and they are few) have been very far-fetched.

"It is said that Hallam, the historian, gave this riddle to a lady to solve and gave her a year to solve it in. He died before the year was up and hence it was left unanswered. It has been the subject of correspondence in at least half a dozen of the volumes of 'Notes and Queries.' Yours very truly,

"JOHN THOMSON."

It seems incredible that a riddle coming from such a source should really be but a collection of words, having no meaning, and we cannot believe that such is the case. Perhaps some bright reader may yet be able to solve the riddle of a half century, and thus set at rest the many minds that have worked on it. The riddle is reprinted below:

"I sit on a rock
While I'm raising the wind,
But the Storm once abated
I'm gentle and kind;
I see kings at my feet,
Who wait but my nod,
To kneel in the dust
Which my footsteps have trod;
Though seen by the world
I'm known but to few;
The Gentiles detest me;
I'm pork to the Jew:
I never have passed
But one night in the dark,
And that was with Noah,
Alone in the Ark:
My weight is three pounds;
My length is a mile;
And when I'm discovered,
You'll say, with a smile,
My first and my last
Are the wish of our Isle."

THE SELECTION AND ARRANGEMENT OF PICTURES.

BY CONSTANCE FULLER MCINTYRE.

PERHAPS there is no way in which a woman's culture and taste can be more readily seen than in the pictures with which she has chosen to decorate the walls of her house. And this applies just as much to the home furnished on a slender income where the purchase of original paintings is out of the question, for the most part, as to the more pretentious establishment boasting high-priced paintings and *objets d'art*. While this would apply also to the furnishing and general scheme of color, it would not do so in the same degree, since many housekeepers are obliged to consent to a compromise on the furniture question, using pieces already in their own or their husband's possessions, not perhaps old enough to be considered valuable as "antiques."

This is a matter in which the sins of omission may be almost virtues in comparison with those of commisssion, since nothing militates more effectually against the artistic appearance of any room than a multiplicity of indifferent and oddly assorted pictures, wherein even an occasional good one, which seems forlorn among its incongruous surroundings, loses its power to charm through being in an unsympathetic setting.

Many are handicapped with a collection of hopeless pictures given them from time to time as presents which have gradually accumulated and been hung up in the parlor as a matter of course without giving the matter much thought. Now for sentimental and kindred reasons one cannot, unfortunately, do away with these white elephants on their first appearance, but they may surely, as the lesser of two evils, find a secluded corner upstairs, since it is fatal to the appearance of one's drawing-room to have common pictures there, especially since the simply framed photographic reproductions of world-famed paintings may be had for a mere song and are always in good taste. There is such a variety of them, too, that one has ample scope for individuality in selection.

Then there are the amateur paintings done by one's friends or relatives which may or may not add very much to the appearance of a room. Generally speaking, large oil paintings, or indeed any oil painting done by a comparatively inexperienced hand, are far less desirable than water-color sketches. And this not merely because the latter only are, of course, really suitable for a drawing-room, oil paintings (excepting very tiny, dainty ones) being out of place there, finding their appropriate setting in the dining-room or library; but because a water-color is much less pretentious and conspicuous than an oil-painting, and even if not particularly well done, does not as a rule interfere materially with the color scheme of a room, or either by its size or heavy colors dwarf and pale other pictures hanging near, as an oil-painting is almost sure to do.

It is almost impossible to have oils and water colors in the same room, unless the former be very small, dainty, and light in coloring, or the room be a rambling structure with more or less distinct alcoves partially independent of one another. A square drawing-room, or parlor, is always difficult to treat successfully either in furnishing or the arrangement of pictures, all the more so if it be lofty also: a low-pitched square room seems slightly more amenable to harmonious lines and plan of decora-

tion. The former type of room calls for a simple and severe treatment—few pieces only of handsome furniture, a multiplicity of anything, but especially pictures (which should be represented preferably by rather large ones) being fatal to the stately appearance that is the only role it fills advantageously.

The general rule now is to hang pictures as much as possible in the line of vision, or opposite the eyes of a person of average height, though, especially with small pictures, one has of course to go a little below and above it in grouping them, but so long as that idea is borne in mind one is not liable to go far astray. Small pictures look better hung rather close together, framed alike, or nearly so. Pairs of pictures such as were once in favor, one each side of a mantel piece or door, are no longer fashionable, it being considered better to place them one over the other, with perhaps a smaller one hung between the two to make a symmetrical group. They can then, all three, be suspended from the same hook or nail.

Water colors which were formerly framed with a three or four-inch cardboard mat around them, are now frequently seen framed as one would frame a small oil painting, with nothing between the picture and the gilt moulding. This method is especially indicated where one has a good many of them, as taking up less space on the wall.

Dark mats of brown or green seem just what is needed to throw out some water colors, though in most cases light-colored mats are prettier. Where both are used, do not make the mistake of hanging them near together.

Heavy, clumsy frames—excepting when of real gold-leaf and used to frame some large oil painting—look very common now; indeed one rarely sees them except on cheap portrait enlargements.

A lady who has never personally taken much interest in pictures and is yet, in furnishing her house, anxious to avoid selecting any which even if not absolutely trashy will be hackneyed and not in first-class taste, would do wisely to press into her service some more artistically inclined friend or acquaintance to help her with the selection and arrangement of her pictures.

LINCOLN AND DARWIN.

By Roland Ringwalt.

WHEN, in 1909, Illinois celebrates the centennial of Lincoln's birth, many orators will remind their hearers that Abraham Lincoln and Charles Darwin were born in the same year. The emancipator and the evolutionist were alike in two respects, that is, they were honest men, and tireless workers; but they had little else in common. Lincoln's circuit journeys do not remind us of Darwin's South American wanderings, and there is nothing in "The Origin of Species" which even remotely suggests any of Lincoln's speeches or papers. Yet the names may well be mentioned in the same breath, for Lincoln seems to contradict the law of heredity, and Darwin to prove it.

No one can account for Lincoln's boyish craving for knowledge, his mathematical capacity, or his strange power of speech. His father was a man of the ordinary "poor white" type, his mother, though of brighter mind, was raised under frontier conditions which then meant poor schools and ignorant schoolmasters. But Lincoln from his boyhood was regarded by his associates as their intellectual superior. Farm hands crowded to hear his juvenile witticisms, his boyish rhymes were admired and feared, he was the wit and scholar, the orator and philosopher of the neighborhood. At the bar, he won the respect of men better schooled than himself. In his one term in Congress he made himself famous as a campaign speaker, and a silent President dared not attempt to answer his questions. He checkmated Douglas, he restrained Stanton, he foiled Chase, he won the heart of Seward, he was what Rothschild has called him, a "master of men." Washington, Jefferson, Franklin, Adams, Marshall, Webster and Clay were sons of sires who made some impression on their contemporaries. Lincoln, however, is a phenomenon. No lover of proverbs could call him a chip of the old block.

Charles Darwin was the grandson of Erasmus Darwin, physician, philosopher, and man of letters; and the great grandson of Robert Darwin, a student and amateur naturalist of some note. Erasmus Darwin had a brother whose botanical writings were esteemed by the scientific world, and three sons of decided intellectual powers. One of these sons, Robert Waring Darwin, was a country physician who became a Fellow of the Royal Society. Robert Waring Darwin married Susannah Wedgwood, daughter of Wedgwood the potter, and Wedgwood stands high among the industrial forces of modern England. With Erasmus Darwin for one grandfather, and Josiah Wedgwood for the other, it is not surprising that Charles Darwin was bold in forming theories and patient in investigating facts. Every step in his life, every page of his writings, suggests the inquiring, combining, experimenting tendencies which had come down to him through father and mother. "A fool," said Erasmus Darwin, "is a man who has never tried an experiment in his life," and the grandson of Erasmus was never happy without an experiment on hand.

Heredity now stares at us like the horse-shoe on the forehead of a Redgauntlet, and now appears to be of little weight. Darwin seems to have been the product of ancestral influence, and Lincoln seems to have been raised up by Providence in order that the government of the people, by the people and for the people, should not perish from the earth.

GOD IS LOVE.

By Marie J. Bois.

THE boat is gliding smoothly over the calm and dark waters; yet in spite of the silence of the night, I cannot sleep, for memories are crowding back, filling my heart and my brains in an almost overpowering rush; sleep is not to be thought of, at least not for to-night, *the* night of the year for me—night which I ought to spend in His service, praising and thanking Him for His infinite mercy and love. Six years ago to-night, I suddenly found myself at death's door; it was then that began the fiery trial through which He was to lead my soul to the foot of His cross, there to be cleansed in His precious Blood.

What then? Am I to tell of suffering unspeakable? Am I to describe the terrors of the long trial? No, the warning comes: "Forbear!" The world has suffering enough of its own, without being saddened by a nerve-racking story of tortures. I heed the warning, all the more willingly that it is *not* the remembrance of the *suffering* which keeps me awake to-night; it is *not* their intensity nor the mercilessness of man which is uppermost in my mind; no, these are but the *necessary shadows* which make the picture beautiful and precious, seen as I see it now.

No, dear reader, my message to-day is one of *love*. Would that I could tell you all the wondrous thoughts which filled my heart this evening while watching a glorious sunset on the water! I cannot express them better than in repeating with the Psalmist, "Thy mercy, O Lord, is in the heavens and Thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; Thy judgments are a great deep. O Lord, Thou preservest man and beast. How excellent is Thy loving-kindness, O God, therefore the children of men put their trust under the shadows of Thy wings."

Truly I felt it then. I knew, nay, I *know* that the God in whom we live and move and have our being is *love*—love infinite, love divine, love surpassing all imagination. The marvellous beauty of a sunset at sea was but the faint reflection of the inward consciousness of His love.

At 5 A. M. the boat reaches the pier; a cool but clear June morning; the village is asleep. I cannot think of disturbing my friends so early, but the *church* is opened (as I think, and as it proves to be) in prevision of my arrival; truly a beautiful welcome. I enter. Two hours alone with God in His own house, ere I receive Him in the Eucharist, hours in which He teaches me how to commemorate that strange anniversary: *the passing of death into life,* through the dark road of suffering and humiliation.

Can words depict such moments? Can a mortal mind describe a vision of immortality? Can the pen analyze the workings of God's Holy Spirit? Surely not, but it can tell of the peace which fills the heart of the forgiven sinner, of the joy which makes him exclaim: *"God is Love!"* I knew it not. I *know it now.* Let me tell others; let me be the messenger of that love to some poor, lonely heart, crushed under a burden which it ought not to bear alone.

God is Love. Precious words, precious truth: tell it abroad, sing of it, live in the consciousness of it, bear witness to that truth, O my soul: *God is Love.*

THE GIFT of a "hearty desire to pray" is one which, if sincerely asked, will not be denied. The power to pray is the result of God's own grace.—*Canon Worlledge.*

OUR CONSOLER.

Dear Lord, how could we e'er endure
The trials of this life,
If Thou wert not consoling us,
In all our cares and strife?
Thou teachest us the power of pain,
Our souls to purify,
And when the world seems dark and drear,
Thou all canst rectify.

If we will only trust Thy love,
Thou'lt give a healing balm
To make our thoughts, so much disturbed,
Again regain their calm.
Thou never wilt forsake us, Lord,
If we but trust in Thee,
Thy mercy, pity, pardon, too,
For us shall ever be.

Then let us in all trials and cares,
Dear Lord, come straight to Thee,
And Thy sweet consolation seek,
To make our spirits free
From petty cares which oft annoy
And fill our souls with gloom,
For Thou canst fill our hearts with joy,
If we will give love room.

MARTHA SHEPARD LIPPINCOTT.

IN THE TRAIL OF THE HALTER.

BY ROLAND RINGWALT.

AFTER countless speeches and anecdotes of the Valley Forge heroes and the victors of Yorktown, one may yet fail to understand the grim horror of the gallows. The leaders in the Revolution knew, as Franklin said, that if they did not hang together they would all hang separately; but we forget how the long hideous prospect of the brutal crowd, the fatal ladder, the deadly cord swung before their eyes. Soldiers have turned from the battle field to the farm or the dairy, counting their past life as something far behind them, but men who have faced a shameful death remember the experience, and even strong nerves may not ward off the nightmare.

George Washington, the stately Virginian, the descendant of a brave Cavalier stock, was above all men best fitted to be our first President. It fell to his lot to steer the newly launched ship between the French Scylla and the British Charybdis, to put down the Whiskey Insurrection, to see the foundations of our tariff and financial systems laid, to urge the establishment of a navy. In his later years he was called on to lead an army, and, for some time, there was a strong probability that our old allies, the French, would meet us as enemies. One can hardly imagine George Washington hanging as a pirate or sheep stealer might have hung, yet he faced that danger and several times the danger was imminent.

When John Adams sailed for France he carried important dispatches placed in a box which was to be sunk in case of capture by an English man-of-war. Adams said that it would be as easy to sink the dispatches in the ocean as to hang the bearer at the yard arm. The jest had a dreary sound, for the vessel was chased, and there was serious risk of capture. John Adams, who lived to be presented to His Britannic Majesty, to be Vice-President and President, to hear of a second war with Great Britain, to pride himself on his son's election to the Presidency, had spurned a Crown office and run the chances of a British halter. Fifty years after the Declaration of Independence there were two ex-Presidents of the United States who could not look on one of Hogarth's executions without thinking that they might have swung in the air with ropes around their necks.

Thomas Jefferson, our third President, was the most prominent American civilian who remained at home during the Revolution, for Adams and Franklin went abroad. Jefferson was Governor of Virginia, and knew what it was to see plantations wasted, slaves carried away, warehouses burned, dwellings riddled, a legislature flying in all directions, and an executive marked out for the noose. He, the naturalist and philosopher, our representative in France, Washington's Secretary of State, Adams' Vice-President, Hamilton's rival, President for two terms;—he, the master politician who put two of his friends into the Presidential chair; the scholarly gentleman who toiled for the University of Virginia, the generous host and the famous bankrupt,—he might have suffered the fate of the lowest criminal in Newgate. More than a quarter of a century after Yorktown, we had for our President a man who for years of his life could hardly joke about a tight-fitting cravat without reflecting that true words may be spoken in jest.

James Madison was sufficiently prominent in the ranks of patriotic civilians to make it prudent for him to keep away from British armies. One must have a good memory to recall all the places at which the Continental Congress met, and the frequent adjournments admit of only one interpretation. The stern old days of repression and revenge were not so distant to them as to us. Less than a hundred years had passed since Jeffreys had meted out his sentences, and the Master of Stair had sent destruction to Glencoe. It is probable that every man in the Continental Congress had English-born acquaintances who had seen the heads of some of the victims of Culloden.

Certainly every man had heard and thought of these grim realities. The perils of military life are partially offset by its excitement and comradeship, but it is not exciting to draft bills and prepare reports, knowing all the time that the signature may be a death-warrant. Twenty years after our second war with Great Britain we had an ex-President who had been Jefferson's friend, and who might have shared the fate which once threatened Jefferson.

James Monroe was a soldier of the Revolution, and an aide to Lord Stirling, who would certainly have felt the weight of British vengeance had he been captured. Young Monroe was a Virginian, that is, he came from the State which gave to the patriotic cause such a soldier as Washington, such a writer as Jefferson, such an orator as Patrick Henry. Monroe knew what Washington, Jefferson, and Henry might expect at His Majesty's hands. A subaltern who knows that his commander-in-chief is prescribed as a felon understands the terrible ferocity of a civil war. The speedy death of the battlefield, or even the lingering doom of the hospital can be contemplated by many a man who would tremble at the foot of the gallows. When in course of time James Monroe became the fifth President of the United States, when he warned foreign powers not to colonize on American soil, he must have thought of the days when the most famous Americans were marked out for a cruel and degrading death.

John Quincy Adams, as a boy, was private secretary to his father, and knew his father's European life. He was a thoughtful boy, and even a less thoughtful boy would have been impressed by a voyage which might have sent his father's neck into a halter. While it is not likely that the boy would have been hung, still cruel things were done. The younger Adams went through Harvard College, served his country abroad, became President of the United States, and made one of the most striking records ever made in the House of Representatives. Years after Jackson's presidency, more than seventy years after the Declaration of Independence, John Quincy Adams lived to tell younger men of the times which not only tried men's souls, but which might have twisted men's necks, his father's being a most conspicuous example.

Andrew Jackson was a boy soldier of the Revolution, and the war robbed him of two brothers and of his mother. He was a captive, and was brutally treated. The war in the South was carried on with a bitterness unknown to New England and the Middle States. Partisan warfare was incessant, and the cruelties on one side were promptly revenged by the other. Jackson said that the patriots were not far behind the Tories in burning farms and hanging farmers. While Jackson's services were merely such as a courageous boy could render the night ambushes, the plunderings, the petty skirmishes, the desperate conditions which prevailed made hanging a possibility for every one, and Jackson might have mounted the gallows. As he triumphed at New Orleans, who can blame him if old memories returned? His head, to his dying day, bore the scar of a British sabre, and he had known men who were hung with little formality about the court martial.

A new order of things came in with Van Buren, our eighth President, and the first President who could not remember the Revolution. Yet Van Buren was a well-grown boy before George Washington died, and must have listened to innumerable tales of the war. Many a wild speech and lurid pamphlet, many a foolish outburst of Anglophobia can be better understood if we meditate on the facts this sketch has attempted to place in order. Seven of our Presidents had been in the trail of the halter, three of them would certainly have been executed had their cause failed, and one of them might have seen his father swinging from the yard arm of a British man-of-war.

IN BARRED HAVENS, so choked up with the sands that strong ships cannot come near, lighter pinnaces may freely and safely arrive. When we are time-bound, place-bound, or person-bound, so that we cannot compose ourselves to make a large, solemn prayer, then is the right instant for ejaculatory prayer.—*Thos. Fuller.*

Church Kalendar.

Aug. 4—Tenth Sunday after Trinity.
" 6—Tuesday. Transfiguration.
" 11—Eleventh Sunday after Trinity.
" 18—Twelfth Sunday after Trinity.
" 24—Saturday. St. Bartholomew.
" 25—Thirteenth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Aug. 25—Convocation, Laramie.
Sept. 17—Council, Milwaukee.
" 24—Consecration Cathedral, Cleveland.
" 25-29—International Convention, B. S. A., Washington, D. C.
" 29—Semi-centennial Ch. of Ascension, Chicago. Laying Corner-stone Cathedral, Washington.
Oct. 1—Consecration Holy Trinity Church, Richmond, Va.
" 2—Opening Service of Gen. Conv., Richmond.
" 3—Opening Service of Woman's Auxiliary, Richmond.
" 12—Gen. Conv. Excursion to Jamestown.

Personal Mention.

The Rev. C. P. Burnett has resigned the Church of the Good Samaritan, Colfax, Wash., and accepted St. Andrew's Church, Livingston, Mont., whre he is to be addressed after August 20th.

The Rev. Homer A. Flint, Ph.D., Archdeacon of the diocese of Pittsburgh and chaplain of the Young Men's Missionary Association, has accepted a call to Christ Church, Montpelier, Vt., and will assume his new duties October 1st.

The secretary of the diocese of Indianapolis is Mr. W. W. Hammond, Indiana Trust Building, Indianapolis, Ind., to whom all communications should be sent.

The Rev. Carlos E. Jones has been appointed to the charge of St. George's Church, Le Mars, Iowa. He will begin work there September 1st.

The Rev. Henry C. Parkman, rector of St. Thomas' Church, Croome, Md., has declined a call to the rectorship of St. Bartholomew's Church in the diocese of Washington.

The Rev. F. C. Smith has resigned Christ Church, Central City, Neb., and accepted a call to the rectorship of Trinity Church, Pocatello, Idaho. Mr. Smith expects to assume his new work about September 1st.

The Rev. George E. Wharton is in charge of the missions at Walsenburg and Aguilar, Colo. His address is Walsenburg, Colo.

DIED.

Slamm.—In the faith and communion of the Catholic Church, in his 68th year, there passed to the Church Expectant the soul of Jefferson A. Slamm, Captain (retired) U. S. Revenue Cutter Service, from his home 670 Olympic Place, Seattle, Wash., on Saturday evening, August 3, 1907.

MEMORIALS.

GENERAL JOHN MARSHALL BROWN.

The Standing Committee of the diocese of Maine record their deep gratitude for the noble example of their friend and colleague, General John Marshall Brown.

For nearly sixteen years a member and secretary of the Standing Committee of the diocese, a deputy to six General Conventions of the Church, for more than forty years a delegate to the diocesan Convention, a member for years of the Trustees of Diocesan Funds, a vestryman and warden of the Cathedral, there has been no opportunity for service of Christ through His Church which General Brown has not embraced with joyous alacrity. His deep personal piety, his zeal, his rare tactfulness, his sound judgment, made him a trusted leader of the Church in the diocese, while his cordial and winning personality endeared him to all his colleagues. In fine, he was truly a Christian gentleman, more than which cannot be said.

CHARLES A. KELLY.

On the 17th of July there entered into the rest of Paradise the soul of Charles Andrews Kelly, senior warden of Christ Church parish, St. Joseph, Mo., aged 50 years.

The vestry of the parish wish to place on record their appreciation of his fine Christian character and splendid services to the Church.

A life-long Churchman, Mr. Kelly brought into all the relations of life the helpful and inspiring influence of the high-minded Christian gentleman. In business affairs he was universally recognized as the soul of honor. There is in the community but one opinion of his courtesy, tact, and fidelity. As a citizen his aims and sympathies were for progress and improvement in civic affairs. Although unmarried, he afforded an engaging example of the domestic virtues. The rare character of his tender devotion to his mother and sisters was proverbial. The interests of the Church ever held a foremost place in his regard, and to the parish and diocese he gave in large measure intelligence, energy, time, and means. For ten years he served with painstaking fidelity as parish treasurer, and simultaneously though for a still longer period as, successively, vestry's warden and rector's warden. To his watchful eye and careful attention to many parochial details the whole parish is greatly indebted for much of its prosperity, and his wide acquaintance, gentle nature, and unselfish interest made him the friend of all parishioners.

In the diocese he served for several years upon the Standing Committee and Missionary Board, as also upon many important special committees. He was always a valuable member of the diocesan Council, and three years ago was a deputy to the General Convention from this diocese, and was to have gone to Richmond in the same capacity in October.

By the death of Mr. Kelly the city of St. Joseph has lost one of its best known and useful citizens, the parish its most representative Churchman, and the diocese of Kansas City a leader and counsellor whose absence will be deeply felt.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: The Living Church, Milwaukee, Wisconsin.

WANTED.

Positions Offered.

CURATE WANTED for large New England parish; sound Churchman. Recent graduate preferred. Salary, $1,200 with rooms, light, and heat. Address: H., care Living Church, Milwaukee.

CHURCHWOMAN WANTED to take charge of the pupils' health and superintend dormitory work in a Church school in the West. Some hospital training required. Address: "School," care Living Church, Milwaukee.

WANTED—WOMEN, to take training for deaconesses, missionaries, or parish workers, at the Church and Deaconess Home of Minnesota, 587 Fulton Street, St. Paul, Minn., a home for aged women and training school for deaconesses. The full course covers two years of instruction, including six months of hospital training. Apply to Rev. C. Edgar Haupt, warden.

CURATE WANTED for large parish in Texas. Good salary. Address "South," care Living Church, Milwaukee.

Positions Wanted.

A CHURCHWOMAN desires position in Church school to teach primary or grammar school studies, or to teach in a private family. References exchanged. Address: Teacher, care The Living Church, Milwaukee.

POSITION WANTED in a Girls' Boarding School as housekeeper. Best references. Address: Miss Ida M. Gay, 125 19th Street, Milwaukee, Wis.

ORGANIST-CHOIRMASTER — Experienced, good player, fine trainer of boys' voices, desires better position. Good references. Address: "Musician," Living Church, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: Miss Lucy V. Mackrille, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. Bloomer, Montrose, N. Y.

VISITORS TO JAMESTOWN.

[The Living Church inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

MISS F. W. GRIFFITH, 283 North Park Ave., Norfolk, Va. Rooms, $1.00 each. Breakfast, 50 cents. Engage rooms in advance. One block from street car. Bell 'Phone 3957.

JAMESTOWN EXPOSITION—Good, convenient rooms in clergyman's house, $1.00 per day. Address: 199 Duke St., Norfolk, Va.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: Pennoyer Sanitarium, Kenosha, Wis.

MISCELLANEOUS.

RAISE MONEY QUICKLY by issuing a receipt book. Morley's Printing House, Grant, Mich., makes a specialty of this work.

APPEALS.

EPHPHATHA REMINDER AND APPEAL.

After thirty-five years of steady labor, founding and serving deaf-mute missions in the Middle West, the undersigned appeals to the parishes for a liberal remembrance of the Expense Fund on next Twelfth Sunday after Trinity—August 18th. Church people away from home on the day, are asked to remember in the offertory the "voiceless ministry," which is a great spiritual blessing to their silent brethren.

Rev. Austin W. Mann,
General Missionary.
1021 Wilbur Ave., S. E., Cleveland, O.

The Western Church Mission to the Deaf asks for Ephphatha Sunday offerings for expenses. Rev. James H. Cloud, General Missionary to Deaf Mutes, 2606 Virginia Avenue, St. Louis, Mo.

THE CHURCH MISSION TO THE DEAF IN SOUTHERN DIOCESES.

ANNUAL EPHPHATHA REMINDER AND APPEAL.

The Twelfth Sunday after Trinity, known as "Deaf-Mute Sunday," occurs this year on August 18th.

The Southern Mission to the Deaf appeals to the friends of the work for support. During the past year three hundred dollars was received.

This enabled the Mission to provide for an additional worker, in the Rev. G. F. Flick, a deaf-mute. The Southern Mission embraces fifteen dioceses. It is the largest and most difficult of all the mission fields and yet the most promising. Every year thousands of deaf-mutes have the Gospel preached to them, and many are thus gathered into the Church.

May I not depend upon you, dear brothers in Christ, for an offering or donation. The deaf-mutes give what they can, but as most of them belong to the working class, they can give but little. (Rev.) OLIVER JOHN WHILDIN,
General Missionary.
1017 West Hopkins Ave., Baltimore, Md.

NOTICES.

THE SPIRIT OF MISSIONS

is the monthly magazine published by

THE BOARD OF MISSIONS

as the Church's agent for missionary management.

It tells the thrilling story of the Church's growth.

Fully illustrated.
$1.00 a year.

Full particulars about the Church's work in the Mission Field can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

REMEMBER in Wills, by Gifts, Pension and Relief of Clergy, Widows, Orphans. All cases. All dioceses. No limitations. Non-forfeitable. No dues. Pensions up to $500 to sick and old without waiting for age to begin, and do not cease with death, but go to widows and orphans. All offerings go to pension relief. Royalties pay expenses. The only National and Official Society.

ALFRED J. P. MCCLURE, *Assistant Treasurer,*
GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

SECOND-HAND BOOKS FOR SALE.

Any of the following volumes will be sent for price named, C.O.D., to those who will send their names and addresses to C 1, THE LIVING CHURCH, Milwaukee. The cost of expressing must be on the purchaser. The books are in good condition, unless otherwise specified. $80.00 will buy the lot.

Biblia Sacra, Polyglotta, four parallel versions; very fine. 2 vols	$5.00
South's Sermons. 2 vols	1.00
Barrow's Sermons. 2 vols	1.00
Newman—Letters and Correspondence. 2 vols	2.00
Newman—Arians of the Fourth Century.	2.00
Newman—Lectures on Justification	2.00
Newman—Lectures on Romanism	2.00
(These last three in very fine binding, paper, and type.)	
Newman—Historical Sketches and Essays. 4 vols	3.00
Freeman's Principles of Divine Service. 2 vols	2.00
Bishop Wilberforce—Life and Letters. 3 vols	4.00
Neale and Littledale—Commentary on the Psalms. 3 vols	6.00
Bishop Hobart—Posthumous Works. 3 vols.	2.00
Bishop Jebb—Correspondence. 2 vols	1.00
Lathbury's History of Convocation	2.00
Lives of the English Saints. Under Newman's editorship. 6 vols	5.00
Burnet's Reformation. 4 vols. (one vol. has the binding loose)	2.00
Bishop Magee on the Atonement. 2 vols.	1.00
Bishop Horne's Introduction. 3 vols	2.00
Bishop Doane's Life and Letters. 2 vols.	2.00
Jowett's Plato. 4 vols	3.00
Neander's Church History. 4 vols	4.00
Pusey—Minor Prophets. 3 vols	5.00
Hurrell Froude's Remains. 2 vols. (very scarce)	5.00
Maitland's Church in the Catacombs (very rare)	4.00
John Sterlin's Essays and Tales. Edited by Julius Hare. 2 vols	2.00
Life and Letters of Dean John Donne (The Seraphic Dean). 2 vols.	2.00
Isaac Williams' Devotional Commentary on the Gospels. 8 vols.	5.00
Life of Dean Alford	1.50
Life of Charles Kingsley	2.00
Life of F. D. Maurice. 2 vols.	3.00
Warburton's Complete Works. 12 vols.	4.00
Dean Stanley's Life and Letters. 2 vols.	3.00

BOOKS RECEIVED.

OXFORD UNIVERSITY PRESS. London and New York.

The Free-Rhythm Psalter. The Words pointed and accented and Chants of all periods selected and rendered, with special regard to the True Rhythm and True Antiphony of both words and music, together with the traditional Plainsong of the Prayer Book. Edited by Francis Pott and (in respect of the music) by Arthur Henry Brown. 3 shillings net.

RICHARD G. BADGER. (The Gorham Press.) Boston.

Satires. Bona Peritura the Street King Fustian. By Edwin Sauter. Price, $1.00.

Youth. By F. H. Wallis. Price, $1.00.

Nannie. A Song of the Heart. By Louis M. Elshemus. Author of *Poetical Works, Mammon,* etc. Price, $1.00.

EDWIN S. GORHAM. New York.

Five Talents. Thoughts for Girls. By Emily C. Orr, author of *Thoughts for Working Days,* etc. 15 cts.

The Garden, the Wilderness, and the City. By Emma Marie Caillard. 20 cts. net.

Divine Stories of Hidden Truths. A Book for Boys. By M. H. R. Stracey and M. R. Hoste. 50 cts. net.

The Book of the Prophet Ezekiel. With Introductions and Notes. By Henry a Redpath, D.Litt., M.A. $3.50.

Prayer-Book Saints and Holy Days. By Elizabeth Harcourt Mitchell. 35 cts. net.

The Law of Hammurabi and Moses. A Sketch Translated from the German of Hubert Grimme, Professor of the Semitic Languages in the University of Freiburg, Switzerland. By the Rev. W. T. Pilter. 65 cts. net.

Christ, the Fulfilment of Prophecy. By Henry A. Redpath, D.Litt., M.A. 20 cts. net.

The Ascents of the Soul. Twenty-five Sermons on the Gradual Psalms. By Rev. Alfred G. Mortimer, D.D., author of *Helps to Meditation, Catholic Faith and Practice,* etc. $1.50 net.

Doctrina Romanensium De Invocatione Sanctorum. Being a Brief Inquiry into the Principles that Underlie that Practice of the Invocation of Saints. By the Rev. H. F. Stewart, B.D. With an Introduction by the Bishop of Salisbury. 75 cts. net.

The Position of the Eucharist in Sunday Worship. By W. H. Abraham, D.D., vicar of St. Augustine's, Hull; author of *Church and State in England.* $1.50 net.

LONGMANS, GREEN & CO. New York.

Pragmatism: A New Name for Some Old Ways of Thinking. Popular Lectures on Philosophy. By William James. Price, $1.25 net.

PAMPHLETS.

Church Work among the Negroes in the South. By the Rt. Rev. Robert Strange, D.D., Bishop of East Carolina. Hale Memorial Sermon No. 2. Chicago: Western Theological Seminary.

THE REVELATION OF LIFE.

THAT every man should quietly enjoy those supports and those conveniences of life, which in any honest manner (by God's bounty immediately dispensing it, or by God's blessing on his industry) he hath acquired the possession of, or right unto, as all reason and equity do require, so it must be acknowledged absolutely necessary for the preservation of common peace, and the maintenance of civil society among men: to secure which purposes, and to encourage honest industry, this law prohibiteth all invasion or usurpation by any means whatever (either by open violence and extortion, or by clandestine fraud and surreption) of our neighbor's proper goods and right: he that in any way, against his neighbor's knowledge or will, getteth into his power, or detaineth therein, what does in equity belong to his neighbor, and which he can restore to him, doth transgress against the intent of this law; as we see it interpreted in Leviticus, where it is thus expressed: "Thou shalt not defraud thy neighbor, nor rob him:" defrauding by cunning practice is no less forbidden, than robbing by violent force. Anywise to purloin, or (by subtle and sly contrivance) to separate any part of our neighbor's substance from him; to exact, or extort anything more than one's due; to go beyond, or overreach our neighbor in dealing, to delude or cozen him by false speeches or fallacious pretences, are acts, in St. Paul's expression, to be referred hither, as so many special acts of theft.—*Isaac Barrow.*

THE WASTE of God's goods by His human stewards is one of the sad mysteries of the moral world. It keeps pace with God's bounty, just as the activities of evil generally keep pace with God's active goodness—just as the activities of falsehood and error keep pace with His illuminating truth. The waste of property is the form of waste which appeals most strongly to the eye and the imagination. The man who spends what he has always upon himself, however decorously and prudently, wastes what he has. The man who hoards what he has, as if money had some virtue inherent in itself, and could be kept by its owner forever, wastes what he has. The man who does not make a conscience of consecrating what he has by giving a tenth of it, or at least some fixed proportion of it, to God and His fellow-creatures for God's sake, wastes what he has. He wastes it for this reason—that, whatever he does with it, he does not treat it seriously as God's property, lent to him for a certain time, to be used by him for God's glory, to be accounted for by him one day at the foot of Christ's throne. He treats it as in some real sense his own; and this fundamental misapprehension enters into, discolors, warps, vitiates, every use he makes of it. No one of his applications of what he has involves the confession that he is a steward—that he is only administering what belongs to another.—*H. P. Liddon.*

YOU can be idle for Him, if so He wills, with the same joy with which you once labored for Him. The sick bed or the prison is as welcome as the harvest-field or the battle-field, when once your soul has come to value as the end of life the privilege of seeking and finding Him.—*Bishop Phillips Brooks.*

THE CHURCH AT WORK

THE INTERNATIONAL BROTHERHOOD CONVENTION.

Marked interest is shown by the members of the Brotherhood of St. Andrew throughout the country in their International Convention, which meets in Washington, D. C., beginning September 25th, and continues in session four days. While this year's gathering is to be an international one, it will also be the twenty-second annual convention of the organization in the United States, and arrangements have been provided on the programme for the annual business sessions of the American Brotherhood, which will be in addition to the joint sessions of the representatives of the national Brotherhoods attending from England, Scotland, Canada, the West Indies, and other countries.

Continental Hall, at which the sessions of the Convention will be held and which is just nearing completion, is rapidly being put in shape for the various sessions, conferences, and mass meetings.

A considerable portion of the programme will be devoted to the Junior department, beginning with the preliminary meeting on Thursday, September 26th, with an address by Hubert Carleton, General Secretary of the Brotherhood, and various conferences and sessions each day and a mass meeting on Saturday night, at which the subject of the addresses will be: "The Boy and the Church." Reports from a number of sections throughout the country indicate a larger attendance of Juniors than at any previous convention.

Arrangements have been made to have all the pulpits of the Washington churches filled on Sunday morning, Sept. 29th, by the visiting Bishops, each preaching on the same subject: "The Young Man and the Church." This will be in addition to the anniversary service on the same morning at which the speaker will be the Most Rev. Enos Nuttall, Archbishop of the West Indies.

The Washington committees will gladly furnish information regarding railroad and hotel rates to anyone desiring to attend the Convention. Communications should be addressed: Brotherhood of St. Andrew, 1306 G St. N. W., Washington, D. C.

"WERE THE SYRIAN CHRISTIANS NESTORIANS?"

The above is the title of a noteworthy pamphlet showing much research in English as well as in native literature, written by the Rev. P. T. Geevergese, as a thesis for his M.A. degree at the University of Madras, India. Mr. Geevergese is a native priest of the Syrian Church of Malabar, has now the distinction of being the only M.A. among native Syrian clergymen of any Christian communion in South India. He is now taking a theological education in Syriac literature. He has desired, and it has been the wish of some of the leading members of this native Church, that he should take a thorough theological education at one of the Catholic theological schools of America or England, and thus be better able, not only to build up the native Christians of his own land into a more intelligent appreciation of their faith, but also to bind that form of oriental Christianity closer to the Anglican Communion, with which they earnestly desire to be in communion. Possibly some Churchmen may be willing to supply the funds for the purpose.

This Syrian Church has had a notable history, extending back to apostolic days, and its relation to the Anglican Communion in recent years has been quite remarkable. Assuming from their association with the English C. M. S. missionaries in South India that the Church of England, and especially the Protestant Episcopal Church of the United States, were mere Protestant sects, they gave no heed to their teaching, and indeed were partly responsible for the consecration of the erratic Vilatte. They were misled, not strangely, by our Protestant title. Coming in contact, however, with what is called "High Church" literature, and especially with The Living Church, they were led to take an altogether different view of Anglican Christianity, and have in recent years presented their earnest plea for intercommunion through both The Living Church and the London *Church Times*.

"SUPERSTITION" ABOLISHED IN MIDDLETOWN.

The General Assembly of the State of Connecticut, on the petition of the Trustees of the Berkeley Divinity School, has amended the charter of the school by increasing the number of clerical members of the board to eight and by removing the requirement that trustees shall be residents of the state. The New Haven *Register*, commenting on the petition of the trustees at the time when it was presented, said:

"The trustees of the Berkeley Divinity School have their nerve with them. They have petitioned the General Assembly for the right to increase the number of their trustees from eleven to thirteen. Never again can the skeptical and cynical accuse that institution of being under the influence of superstition."

A CANADIAN FRONTIER MISSION.

The first church building to be erected in Prince Rupert is being used this summer. Prince Rupert is on Kaien Island, a few miles from Metlakatla, and is the western terminus of the new Grand Trunk line in process of construction across Canada. On Easter Day 1906 the present site of Prince Rupert was primeval forest, and Kaien Island was uninhabited. On May 20th of the same year Bishop Duvernet held the first religious service on the island, and on June 17th, the first service at Prince Rupert, the latter being held in the dining room tent of the Grand Trunk Pacific survey camp. On Easter Day, the present year, the Bishop opened a new Church hall at Prince Rupert, when a congregation of over a hundred was present, a large number remaining for Holy Communion.

GARDEN CITY BOOKKEEPER ARRESTED.

Duncan Campbell Sayers employed as bookkeeper at St. Paul's School, Garden City, was arrested on Tuesday evening, August 6, at the Ashland House, Manhattan, on complaint of the Cathedral chaplain, who accused him of falsifying the books. The accused was taken before Justice Gittens, at Hempstead, where he pleaded not guilty, and was released on bail. It appears that since the school closed, expert accountants have been going over the books, and they claim that they have proof of the bookkeeper's dishonesty. The accused vehemently denies that he has been guilty of wrong doing, and hints at a plot to get rid of him. Some years ago he was injured by an explosion in the boiler room of the light and heating plant, and threatened to bring suit for damages, but was placated by receiving a $1,500 position with a guarantee of steady employment for life, providing he lived an exemplary life, and attended faithfully to his duties. Few believe that there is anything in the story about a "plot," nor can any one be found who believes that the Bishop would have had the man arrested unless he deemed the action to be justified by the facts in the case.

FROM SCRANTON TO WISCONSIN.

After nearly five years of work the Rev. W. Fred Allen has resigned the cure of St. David's parish, West Scranton, Pa. The parish has been freed from debt and thoroughly organized and the church consecrated in December last. During the period 220 souls have been added to the Church by Holy Baptism and 116 by Confirmation. The church has been repaired and beautifully decorated and the altar and sanctuary enriched with many beautiful gifts and memorials. Mr. Allen has been rendered unable to meet the strain of administering the parish by an attack of typhoid fever last winter, and is constrained to seek a different climate and less strenuous work. He has accepted an appointment by the Bishop of Fond du Lac to the parish of St. Joseph's, Antigo, Wis., and assumes charge on September 1st.

OLD HARTFORD CHURCH DEMOLISHED.

The old St. John's, Hartford, Conn., has been demolished to make way for the addition to the Wadsworth Athenæum (the Morgan memorial). The corner-stone was taken out, and will be placed in the new structure. It contained a copper box, which has not yet been opened.

On the top of the box was a half dollar of the year 1840, stamped in deep letters, with the name of James Ward. It was doubtless thrown in, as the corner-stone was laid. This took place, July 14, 1841. It was laid by Bishop Brownell, who also consecrated the church, April 20, 1842. The first rector was the Rev. Arthur Cleveland Coxe.

The corner-stone and box have been taken in charge by the senior warden, Mr. Edwin P. Taylor. The box will be opened early in the fall, when the members of the parish generally have returned to the city.

A familiar land-mark disappears from Main Street, and from Hartford, in the passing of St. John's.

DEATH OF DISTINGUISHED MISSOURI LAYMAN.

Christ Church parish, St. Joseph, Mo., and the diocese of Kansas City have recently experienced a great loss by the death of Mr. Charles A. Kelly. Mr. Kelly was rector's warden and treasurer of the parish named, and also a member of the Standing Committee and missionary board of the diocese. He had also served for several years on the diocesan assessment committee, and was a member of the recently appointed episcopal residence committee.

His funeral was held in Christ Church, July 19th. The rector, the Rev. Edward H. Eckel, officiated, assisted by the Rev. Robert Talbot, president of the Standing Committee; the Rev. J. K. Dunn, secretary of the diocese; and the Rev. Messrs. H. L. A. Fick and E. W. Flower of St. Joseph. A portion of the vestry acted as pall-bearers and the honorary pall-bearers included other members of the vestry, officers of the diocese, and lay members of the diocesan bodies of which the deceased was a member.

On July 28th, the rector preached a memorial sermon in the presence of a large congregation.

RESIGNATION OF REV. F. WARD DENYS.

THE REV. F. WARD DENYS, who has recently been seriously affected by the heat, has resigned St. Mary's, Roland Avenue, and St. David's, Roland Park, Baltimore, and is going abroad to join his family as well as to devote himself to some literary work that will require an absence of two or more years in Oxford, Berlin, and India. This he had planned to do before his connection with St. Mary's in 1900, but coming to Baltimore to say good-bye, his visit most unexpectedly led to his remaining. He was able to build the new St. Mary's, a church seating about 1,000, and to see an increase in the communicant list from about 100 to 700, the raising of the endowment fund from $1,000 to $10,000, and the increase in the value of the church property because of the new church, the valuable organ, altar, and other appointments of about $50,000 without a penny of debt on the fabric, as well as the building of the Church of St. David's, Roland Park, which seats about 700 and is valued at about $55,000 or more. His work best known to the community has been the non-sectarian kindergarten which he started and virtually supported for the first year or so, and the visiting trained nurse whose salary is paid by unknown friends. Of course so intense a life brought penalties, and in 1902 Dr. Osler told Mr. Denys that he had not only seriously overdrawn his fund of vitality but had anticipated the future. At this time he was so weak that he had to be carried to the railroad station and he remained abroad in an incapacitated condition for six months. Last December his physician advised a four months' rest cure, which was cut down to a two months' trip abroad, and being extremely sensitive to heat, he was obliged to resign his work. He will therefore join his family in Europe, where he can carry out his long deferred literary plans.

ORDINATION AT FORT WAYNE, IND.

THE RIGHT REV. JOHN HAZEN WHITE, D.D., held a notable ordination in his diocese on Thursday, August 1st, at Trinity Church, Fort Wayne (the Rev. E. W. Averill, rector). The adjuncts of the ordination were of unusual interest. The candidate was ordained in the parish where he is to serve. The people, who had come to esteem him very highly, turned out in good numbers, and several of the clergy were present, some coming from a considerable distance. Mr. Barr, Trinity's efficient choirmaster and organist, and his choir of men and boys, rendered Adlam's service in F in excellent style. The Bishop was appropriately vested with cope and mitre and bore his staff. The Rev. H. R. Neely, of St. Andrew's, Kokomo, was Bishop's chaplain. The Rev. Dr. J. H. McKenzie, rector of Howe School, sang the litany. The Rev. H. S. Webster, rector of the Transfiguration, Chicago, was master of ceremonies. The rector of the parish presented the candidate, Mr. William Wesley Daup, who read his declaration of belief in the Scriptures before the congregation. Other clergy present were the Rev. Charles A. Smith, of St. Paul's, Hammond, and the Rev. Hobart L. Marvin, of Emmanuel Church, Garrett.

The Bishop preached from St. Matthew xxi. 3, "The Lord hath need of them." The Lord, he said, has need of a human ministry, because in the Incarnation He became man and initiated a work in the fulness of love that required human beings to complete it. If we do not do it, the work is left undone. The goodness of God is wonderful in trusting His work with such creatures as we are. A human ministry is necessary for the Lord's work and we, the Church people, must supply and maintain it. It must be of the very best material, the finest of our sons—the best we have. The Bishop outlined the grave problems that are before us everywhere and said that nothing but a ministry of the best kind, with weapons of courage and gentleness, could cope with them. These were ever to be the methods of attack, courage, and gentleness. Nothing could withstand these. Every Christian family should take seriously to heart the supplying the ranks of the ministry.

Mr. Daup will assist the rector of Trinity Church during his diaconate. He is a young man of exceptional earnestness and spirituality and his course has been an interesting one. He was brought up outside the Church, his parents being Lutheran. He was first attracted to the Church by the preaching of Fr. Wattson and the members of the Associate Mission at Omaha some ten or twelve years ago. He made the one great sacrifice and prepared himself for orders. His college course was spent at Hobart and his theological at Alexandria, Va.

EPISCOPAL PALACE FOR $150.

A TOUCHING TRIBUTE to the love borne to the late venerated Bishop Bompas is related by the present diocesan of Selkirk, in far-northern Canada, Bishop Stringer. Toward the memorial fund for Bishop Bompas, to be raised in Canada, the Indians of the district have promised to help and one of them has already subscribed about $200. The form the memorial is to take is a church at Moosehide, where it is sadly needed, and also to erect a church at Conrad, and, if possible, a house for the Bishop. Bishop Stringer intends to fix his episcopal residence at Dawson. The house at Carcross in which Bishop Bompas spent the last six years of his life, and in which he died, was once used as a road house in the early days of the Klondike rush. When through changed conditions the place was no longer suitable for a public house and bar, the good Bishop was able to obtain it for about $150, not a very costly episcopal palace.

PATRONS WILL GIVE GYMNASIUM.

PATRONS, past and present, of the St. John's Military Academy, Delafield, Wis., have formed a committee to raise $40,000 for the erection of a gymnasium for that institution. This is a rather unusual and most praiseworthy form for friendship to take. It is hoped that the corner-stone may be laid in the spring. During the summer the playing-fields of the Academy are being improved, and four acres of land have been added to the thirty-two acres formerly comprising the campus. The buildings being in perfect condition, there is little to be done in the improvement of the physical plant of St. John's.

DEATH OF REV. LEIGHTON HOSKINS

THE REV. LEIGHTON HOSKINS, one of the staff of clergy at the Church of the Evangelists, Philadelphia, died at his residence in that city of heart trouble, on Wednseday, August 7th. Mr. Hoskins was a scholar of unusual ability. At the age of fourteen he entered the University of Pennsylvania and four years later received his degree of Bachelor of Arts. He then went abroad and studied for a number of years in the universities at Bonn, Leipzig, and Berlin. He became a student at the General Theological Seminary in New York, graduating, after taking the full course, as one of the three honor men in his class. His first work in the ministry was as curate to the late Rev. Stewart Stone at the Church of the Holy Comforter, 19th and Titan Streets, but ill-health caused him to resign after three and a half years of service. Later he became one of the assistants at the Church of the Evangelists, but repeated attacks of inflammatory rheumatism impaired his health to such an extent that he was unable to take any part in the services or parochial duties for nearly two years past. He was one of the experts consulted in liturgical and theological matters by the editors of the *Century Dictionary* and the accuracy of that work in defining such terms is in large part due to his precision. He was also an occasional writer for THE LIVING CHURCH and for other current periodicals.

The burial took place from the Church of the Evangelists on Monday, August 12th, at 10 A. M., the rector, Rev. C. W. Robinson, officiating, with interment in Woodlands cemetery.

RESCUE WORK IN PHILADELPHIA.

THE GALILEE MISSION, doing "rescue work" among men at Vine and Darien Streets, Philadelphia, is a Church institution, and under the supervision of the Convocation of North Philadelphia. The outcasts of society from all walks of life are influenced and prevailed upon to lead better and purer lives. The annual report states that religious services were held each night of the past year and were attended by 21,414 persons; 139,547 meals were served; beds and lodging afforded to 42,304.

BISHOP MACKAY-SMITH, IN THE FOREIGN FIELD.

A CABLEGRAM has been received at the Church House from Bishop Mackay-Smith, who some weeks ago sailed from San Francisco on a trip to China, Japan, and the Philippines for the purpose of a personal study of the mission field and its condition and needs. It states that he has arrived at Yokohama, Japan, and is in good health. The Bishop is accompanied by the Rev. Hubert W. Wells, rector of St. Andrew's, Wilmington, Del. They will return in time for the meeting of General Convention.

DEATH OF REV. ARTHUR S. MANN.

ONE OF THE American clergy in the missionary district of Shanghai, China, the Rev. Arthur S. Mann, heroically met his death on July 30th by drowning, in a futile attempt to rescue a missionary of another mission, the Rev. Warren B. Seabury. The occurrence was at Kuling, a hill station where many of the Chinese missionaries go to recruit during the summer months.

Mr. Mann was graduated at Yale College with the degree of B.A. in 1899, and at the General Theological Seminary, from which he took the degree of B.D. in 1904. He was ordained in 1902 as deacon and as priest in 1903, both by the Bishop of Western New York. After spending his diaconate as assistant at St. Paul's, Rochester, he went to China and was appointed professor of New Testament Exegesis at St. John's College, Shanghai. He was a son of Dr. Matthew D. Mann, a distinguished Churchman and surgeon of Buffalo.

A NEW CHURCH FOR THE DEAF.

ON THE Tenth Sunday after Trinity, August 4th, the corner-stone of a new church for the deaf was laid in the city of Wheeling, W. Va. The entire service was rendered in the sign-language of the deaf and was in charge of the Rev. Oliver J. Whildin, who has the care of the West Virginia missions and of the whole Southern work.

St. Elizabeth's Church, for such it has been named, will when erected stand as a memorial to Mrs. Elizabeth McClurg Steenrod, a saintly deaf-mute woman who died a few years ago, full of years and of good deeds. The lot was donated by Mrs. Steenrod's daughter, Mrs. Margaret Zane, and the money for the building was collected by the deaf-mutes of Wheeling and vicinity. Preceding the service of laying the corner-stone, a farewell service, full of reverence and solemnity was held in St. Matthew's Church, which has for many years been the home of the deaf-mute worshippers. Among those participating in these services were Rev. Oliver J. Whildin, Rev. G. F. Flick, assistant,

Rev. D. W. Howard, Rev. Guy Crooks, and Messrs. J. C. Bremer, B. R. Allabough, and F. A. Leitner, lay readers, the last two connected with St. Margaret's deaf-mute mission, Pittsburgh, Pa.

The laying of the corner-stone of St. Elizabeth's is regarded as an epoch-making event in the history of deaf-mute missions in this country and is sure to be followed by renewed activity in other large communities of deaf-mutes. The only other churches erected exclusively for the deaf are All Souls' Church, Philadelphia, and St. Ann's Church, New York City. The Rev. Mr. Whildin, who will continue in charge of the work in West Virginia, is receiving many letters of congratulation upon the success attained in his work.

TWO CONGREGATIONAL MINISTERS RECEIVED.

DURING the past month, two Congregational ministers have been received as postulants for the Church's ministry by Bishop Morrison, being the Rev. A. C. Kaye, pastor of the Congregational church at Oskaloosa, and the Rev. A. S. Hock, pastor of the Congregational church at Elkader, both of Iowa. These gentlemen enter the Church after mature thought and deep study of her claims. Upon ordination the Rev. Mr. Kaye will be placed in charge of St. John's, Mason City, and will enter into residdence there on September 1st. Mr. Hock will later be assigned to duty.

HAS PASSED THE STANDING COMMITTEES.

THE CREDENTIALS of the Rev. W. A. Guerry, D.D., as Bishop Coadjutor of South Carolina,, have been passed by the Standing Committees of a majority of the dioceses, and have been placed in the hands of the Presiding Bishop. The Bishops are now giving their consent to Dr. Guerry's consecration, and it is quite likely that the latter may occur before the opening of General Convention.

JERSEY CITY CHURCH BURNED.

A FIRE on the afternoon of Sunday, August 4th, did considerable damage to the church and other property of St. Mark's Church, Jersey City (Rev. Frederic E. Mortimer, rector). The building was not completely gutted, as stated in some of the reports in daily papers, but an entirely new roof will be necessary and much of the church furniture will have to be replaced. Some of the latter, however, is uninjured, or only slightly harmed. The valuable paintings were injured irreparably by heat and water. The Sunday School, choir room, and printing department were completely destroyed, but the mission house, rectory, and embroidery department were not injured. The valuable vestments belonging to the parish were not burned, as they had been taken from the church and stored for the summer, and only light summer vestments were in the building, except three copes, which were rescued by the assistant priest, the Rev. George B. Wood. It is believed that the fire was caused from defective wiring for electricity. It is impossible as yet to state what is the loss. The rector, who was on his vacation, started for home at once on receipt of the news, and it is likely that plans will be prepared at once for a larger and finer building than that destroyed.

OHIO CHURCH DECONSECRATED.

AT OLD St. John's Church, Cuyahoga Falls (Rev. William Morrow Washington, Ph.D., rector), on the evening of August 5th there was gathered an immense congregation which filled every seat in nave and gallery and overflowed into the aisles and vestibule. It was the final service in the venerable structure consecrated and set apart for divine worship seventy years ago, and now to be deconsecrated or secularized preparatory to being demolished to make room for a modern structure. The service was solemn and full of impressive interest to every resident of the city, for in the past three-quarters of a century the ministrations of St. John's have been far-reaching and inclusive.

At the conclusion of choral Evensong a class of twelve persons received the apostolic rite of the laying on of hands from Bishop Leonard. The Bishop addressed the class in fitting words of counsel and encouragement, which were rendered all the more impressive by the solemn function for which the congregation had assembled. The Rev. Dr. Washington then delivered an historical address, which contained many matters of public interest that have marked the parish's long career of usefulness. Much of the material for this address was gatherel by the lay reader and historiographer of St. John's, W. W. Sculpholm, Esq.

At the last came the Bishop's formal act of removing the consecration, and secularizing the sacred edifice which had been hallowed for its holy purpose by Bishop McIlvaine in 1836. Bishop Leonard first explained the reason for this solemn act and invited the congregation to join in a short service of responsive prayer. He then pronounced the sentence of secularization. As soon as this was done, the lights in the sanctuary were extinguished, the cross was removed from the altar, the communion vessels from the credence, the baptismal shell from the font, and the Holy Bible and Prayer Book from lectern and desk. While these were being carried out of the church the choir sang the recessional *Nunc Dimittis*, the bell was tolled, and old St. John's ceased to be a place of worship.

Immediately after the service, the woman's guild entertained the men of the parish at luncheon. Short addresses were made by Bishop Leonard, Dr. Willson of the Methodist body, Messrs. E. A. Pryor and Charles Carey of Cuyahoga Falls, and Frank Barber of Kent.

A very interesting and valuable collection of early documents and articles connected with the history of this venerable church were on exhibition during the day and attracted many visitors. A noteworthy incident of the occasion was the presence at the deconsecration service of Mrs. Mary Knowlton of Akron, Ohio; and Mrs. Sarah Howard of Three Rivers, Mich., both of whom were baptized in St. John's Church on July 17, 1836.

RICHMOND CHURCH WILL BE CONSECRATED.

ON THE DAY before the opening of General Convention, being on Tuesday, October 1st, visitors in Richmond, Va., may witness the ceremonies of the consecration of the Church of the Holy Trinity, which is appointed for the morning of that day. The rector, the Rev. J. J. Gravatt, will be assisted by his predecessor, the Rev. Dr. D. F. Sprigg, as well as by the Bishop of Virginia, who promulgates the sentence of consecration, and the Bishop of West Virginia, who will be the preacher. It is interesting to note that the latter is the son of a former rector of St. James' Church, who was the founder of the Church of the Holy Trinity. Three years ago, when it was first determined that General Convention should meet in Richmond in 1907, Mr. Gravatt, the rector, called the attention of the vestry to the appropriateness of having the church consecrated at that time. The congregation has raised $27,000, in the last eighteen months, with which to pay off the mortgage on the church and parish house. This enables the church now to be consecrated, the invariable rule being that such a ceremony cannot be performed while any debt remains upon the church building.

HISTORIC PULPIT FOR WASHINGTON.

AT THE REQUEST of the Bishop of Washington, the treasury department has directed the Collector of Customs at New York to admit free of duty the Canterbury ambon, described as "a work of art to be used for religious purposes." The Canterbury ambon is a pulpit fashioned from stones taken from Canterbury Cathedral, to be placed in the new Cathedral of the diocese of Washington.

MAINE SUMMER RESORTS.

IT IS SAFE to say that thousands of Church people visit Maine every summer, very many of them to spend the entire season there. For this reason the summer chapels of the Church—about twenty-five in number—saying nothing about parish and mission churches, are now, as a rule, well filled on Sundays and oftentimes crowded. Probably by far the greater number of these visitors are to be found on or near the island of Mt. Desert, with Bar Harbor and North East Harbor, where the work of the Church is carried on all the year, as the places of most prominence. Bishop Doane of Albany, as for so many years in the past, is at North East Harbor, and his voice is frequently heard at St. Mary's-by-the-Sea, which thriving mission, with its beautiful church, a memorial to the Bishop's daughter, owes so much to his fostering love. Bishop Lawrence of Massachusetts has his summer residence at Bar Harbor, where he is a great favorite both socially and as a preacher. Another visitor at Bar Harbor this summer is the Very Rev. H. W. Jones, D.D., of the Theological Seminary, Gambier, Ohio, while still another is the Rev. W. T. Manning, D.D., assistant rector of Trinity parish, New York. Dr. Manning recently preached a powerful sermon on The Follies of the Day, at St. Saviour's Church. Miss Hicks, head nurse of the St. Luke's Dispensary, Manila, Philippine Islands, recently visiting St. Saviour's parish, and gave an interesting address on her work. She succeeded in interesting many of the ladies who heard her, and measures were taken in aid of the dispensary.

MORTUARY CHAPEL AT MAUCH CHUNK, PENN.

A HANDSOMELY illustrated booklet, bound in limp linen, tells the story of the memorial chapel of the Resurrection at Mauch Chunk, Pa. This is a mortuary chapel erected and given to St. Mark's parish as the gift of Mrs. Mary Packer Cummings, the youngest daughter of the Honorable and honored Asa Packer, who also provided sufficient funds for its endowment. It has been built—as a bronze tablet upon its interior walls sets forth—to the glory of God and in loving memory of the donor's sister, Mrs. Marion Packer Skeer, for many years a devoted and beloved member of the parish.

It has been duly named the Memorial Chapel of the Resurrection, says the prospectus from the pen of the Bishop of Delaware, "out of a purpose to emphasize and illustrate this cardinal doctrine of Christianity, and with the fervent desire that by this means, comfort and hope may be inspired among those who in mourning come to bury their dead. It was solemnly dedicated to its pious uses on the afternoon of October the ninth, A. D. 1906." The service was conducted by the Rt. Rev. Dr. Leighton Coleman, Bishop of Delaware, a former rector of the parish, the Rev. A. B. Putnam, the present rector, and the Rev. J. M. Hayman of Germantown, Pa., also formerly rector.

The booklet shows the exterior and inte-

rior of the chapel from different positions, as well as the windows, which latter represent various New Testament scenes, the Resurrection of our Lord having the place of honor in the chancel; while over the main entrance a window has for its subject the general Resurrection. The final pages of the booklet gives a fine view of the parish church, St. Mark's.

SOUTH CAROLINA RECTORY BURNED.

A CONSIDERABLE fire, threatening destruction of the entire suburb of Mt. Pleasant, near Charleston, S. C., started in the rectory of Christ Church on the early morning of August 3d; and though the fire was finally extinguished with only the destruction of three houses, the rectory was one of those destroyed. This loss is about $3,000, with insurance of $1,000.

Christ Church is an old colonial parish, but at present without a rector, and in charge of the rector of St. Luke's, Charleston, the Rev. Louis G. Wood.

DR. NEWTON RECOVERING.

THE MANY friends of the Rev. Dr. Wm. W. Newton, who was found in Boston some weeks ago, seriously ill, will be pleased to learn that he is recovering and will soon return to Philadelphia.

CHOIRMASTER SINCE 1870.

IT IS NOT often that a parish can record such a long period of faithful service, gladly and freely given, as that of Mr. Henry A. Macomb, as choirmaster of Grace Church, Merchantville, N. J. (Rev. Harold W. Morse, rector), since 1870, and only at his own request now relieved of the duties and responsibilities.

At the choir rehearsal on June 28th, the rector, on behalf of all the members of the choir, presented him with a gold pencil in token of their appreciation of his untiring zeal, earnest effort and many kindnesses shown. And at the quarterly meeting of the vestry, held July 2nd, a series of appreciative resolutions were unanimously adopted.

RECTOR FOR TENNESSEE CHURCH.

THE NEW RECTOR chosen for the Church of the Epiphany, Knoxville, Tenn., is the Rev. C. B. K. Weed, who is at present assistant at Grace Church, Memphis. Mr. Weed is a graduate of the University of the South and of the General Theological Seminary, and was ordained as deacon in 1898, and as priest in 1899. His ministry has for the most part been spent in Arkansas, where he was successively rector at Batesville, Hot Springs, and Fort Smith, before going to Tennessee. He is expected to hold his first service as rector, on Sunday, August 18th.

BISHOP McKIM AT NASHOTAH.

BISHOP McKIM of Tokyo, Japan, with his family is summering at Nashotah, Wis. A son, Lloyd McKim, was obliged to submit to an operation this week at St. Mary's Hospital, Milwaukee.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

The Bishop's Tramp—Story by Mrs. Heisley.

BISHOP COLEMAN is making preparations for his annual tramp, starting the last of August. On these annual tramps, the Bishop discards clerical attire. Owing to pressing engagements, this outing will be limited to one week.

MRS. ADELAIDE J. HEISLEY, wife of the Rev. Frederick A. Heisley, now rector-elect of Emmanuel Church, Corry, Pa., has contributed to the *Morning News* of Wilmington, a two-column story, entitled "A Woman's Dream," which made its appearance in the issue of August 8th. In several exquisitely-worded scenes, Mrs. Heisley describes the startling novelty of moving pictures in a church preparatory to a Confirmation service, with illustrations of how the gift of Confirmation was used and abused by events in the few days following, including a Sunday automobiling trip instead of morning service, an Easter Even dance closing at midnight, in which the recently confirmed took part, a charming home scene and reverent early Easter communion, and a later and seemingly less reverent one.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Anniversary at Lynbrook.

THE FOURTH anniversary of Christ Church, Lynbrook, was celebrated on Friday, August 2nd, beginning with a celebration of the Blessed Sacrament in the morning and ending with choral evensong at night. The Rev. P. C. Creveling, priest-in-charge, delivered an interesting address at the latter service, during which he reviewed the work of the past four years. Christ Church is one of the Cathedral missions. The first service conducted by Archdeacon Bryan was held in a public hall, at which there was an attendance of over seventy persons. Two years later the present church edifice was dedicated by Bishop Burgess and opened for public worship. It is an attractive frame building, 25 x 50 feet, with two extensions at the rear, which are used as choir and vestry rooms. It is finished in hard wood, is lighted by electricity, and is provided with all the accessories for public worship. The church has received several very valuable and highly prized gifts, among which may be mentioned a handsome altar, a missal stand, an altar cross, and a solid silver chalice and paten. The Rev. J. C. Hall was first placed in charge

NEW USE FOR BUTTER

Prevents Boiling Over.

Coffee frequently produces biliousness and all of the accompanying distress, such as loss of appetite, dyspepsia, bowel troubles, etc. A lady from Ill., says: "I had used coffee many years, and though I took great care in making it, felt its ill effects very seriously. It made me bilious and robbed me of my appetite for breakfast.

"I always had trouble with dyspepsia while I used it. I was told by physicians that I had catarrh of the stomach, and came to believe there was no help for me. Two years ago I quit the use of coffee and began to use Postum Food Coffee. At first I missed the stimulant, although the taste of the food coffee was delicious.

"In a few days I forgot all about my coffee, in the satisfaction I derived from Postum, and soon found that my appetite returned, the bilious condition and dyspepsia disappeared, so that now I am proud to say that at the age of seventy-five years I enjoy my food as well as when young and all my dyspeptic symptoms and stomach trouble have gone.

"These troubles had been with me for most of my life and it is really remarkable that I am now so perfectly well. To say that I am grateful does not express it. Once in a while I find a person who does not like Postum, but I always find it is because it has not been properly prepared. There is but one way to make good Postum, and that is to make it exactly according to directions, allowing it to boil full fifteen minutes, not after it is placed on the stove, but after the real boiling begins. Use a small piece of butter, about the size of a pea, to prevent boiling over." Read "The Road to Wellville," in pkgs. "There's a Reason."

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"Holy Wedlock" has proven to be the most popular book for the purpose intended, and the most satisfactory gift for the Bride that has ever been arranged. It contains:

1st The Marriage Service from the Pryaer Book rubricated, and the letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

2nd A Marriage Certificate, printed in Gold, Red, and Black.

3d A blank page, handsomely decorated, entitled "Bridal Party."

This page is intended for al the signatures of the Bridal Party.

4th Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

5th Four other pages, exquisitely illuminated in gold and colors, with appropriate selections.

The book is intended for the Priest to use at the Wedding Ceremony, and the Bride to preserve it for the certificate and as a souvenir of her wedding day. The size is 5½x7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured.

Bound in three styles of covers. The size is 5½x7 inches, gold lines around the pages:

No. 1 "Holy Wedlock," heavy parchment cover, in envelope, net 50 cents.

No. 2 "Holy Wedlock," bound in white leatherette, title of book in gold, boxed, net 75 cents.

No. 3 "Holy Wedlock," white kid leather, boxed, $2.00.

All of the editions are attractively bound.

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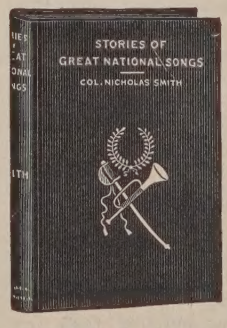
BEING a complete and comprehensive account of the origin and influence of the National songs and battle hymns.

Colonel Smith has placed every patriotic American under obligations to him for compiling this excellent work, which throws light upon each of the celebrated airs associated with our national sentiments and traditions. On the list of anthems of which he treats are: "Yankee Doodle," "Hail Columbia," "Star Spangled Banner," "Battle Hymn of the Republic," Columbia, the Gem of the Ocean," "My Country, 'Tis of Thee," "Dixie," and many others. Besides our American national songs, Col. Smith also touches upon those of England, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—*Atlanta (Ga.) Constitution.*



The Young Churchman Co.

MILWAUKEE, WIS.

by the Rev. Mr. Alten, who remained but a short time, and the Rev. Edward Heim, whose time was also short. The Rev. R. A. Russell was next installed as priest-in-charge, and it was mainly through his efforts that funds were raised to purchase the lot and begin the erection of the church edifice. The Rev. Mr. Russell tendered his resignation about a year ago and was succeeded by the Rev. Peter C. Creveling, priest-in-charge at the present time. Mr. Creveling has been successful not only in ministering to the spiritual needs of the congregation, but in solving a number of knotty financial problems. Much of the indebtedness on the property has been cancelled since he took charge of the mission.

MILWAUKEE.

Wm. Walter Webb, D.D., Bishop.

Sum for Diocesan Endowment Fund.

The first of the sums to be paid into the endowment of the diocese on the insurance plan adopted some eight years ago, is $2,500, payable by reason of the death of William A. Morehouse. A policy was taken out on his life eight years ago, when the plan was first placed in operation, the premiums being paid by three gentlemen, who selected the deceased for the purpose as being young and a "good risk." Each of the three gentlemen still survives. The policy would have matured after ten annual payments, but it is now payable by reason of the death of the assured.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Personal Notes.

The Right Rev. F. R. Millspaugh, D.D., Bishop of Kansas, is preaching on the Sunday mornings during August in the Church of St. John the Evangelist, St. Paul, and during the week he is with his family at Prior Lake. The Rev. Ernest Dray, rector of St. Clement's Church, St. Paul, who has been seriously ill in St. Luke's Hospital, for several months, has gone to West Baden, Ind., hoping to complete a cure.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Personal Notes.

The Very Rev. Frank Du Moulin, LL.D., who has spent the past six weeks with his family on the Maine coast, is expected to return to Cleveland by August 17th, and will take charge of the services at Trinity Cathedral on August 18th. The Rev. Charles Wilson Baker and family of Cleveland are spending a vacation of six weeks on the Muskoka Lakes, Ontario, Canada, and at different points on Manitoulin Island, Georgian Bay.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

The Transfiguration—The Episcopal Academy—Notes.

On Sunday, August 11th, the annual festival of the parish was celebrated at the Church of the Transfiguration (Rev. H. H. P. Roche, rector). At the 10:45 A. M. service the special preacher was the Rev. Professor Fay of Nashotah, and the offerings at the services for the day were devoted to the improvements now being made to the interior, which will cost $2,000.

Work has been started on the addition to the Episcopal Academy at Juniper and Locust Streets. The new building will be four stories in height, of brown stone, and will correspond architecturally with the present structure. Its cost will be about $10,000. The headmaster is Dr. Wm. H. Klapp, and many of the leading laymen of the diocese are graduates of this old institution of learning founded in 1785.

By the will of the late Lydia Stoddard Johnson, old Christ Church at Second Avenue and Market Streets, Philadelphia, receives the sum of $5,000. The sum of $125,000 is divided equally among several institutions.

Dr. Wm. Thomson, the noted surgeon and brother of the late president of the Pennsylvania Railroad, died on August 3d of uremia, after an illness of ten days, in his 74th year. The burial took place on the feast of the Transfiguration, and the officiating clergyman was his former rector at St. Stephen's and life-long friend, the Rev. Dr. S. D. McConnell.

In the presence of scores of friends, business associates, and members of fraternal orders and the bereaved relatives, the remains of Edmund R. Wharton, president of the Northern National Bank, who died suddenly on Friday last, were laid to rest on the afternoon of Monday, August 5th. The Rev. Joseph L. Miller, former curate at St. Stephen's, officiated.

Mr. Joseph G. Darlington, a prominent and liberal layman of the diocese, who was stricken with heart disease on his way to Jamestown, R. I., last week, is slowly recovering. Mr. George C. Thomas, who has likewise been in poor health, was in town last week from his summer home on the Massachusetts coast, much improved.

VERMONT.

A. C. A. Hall, D.D., Bishop.

Corner Stone at Woodstock—A Large Mission—Dr. Hopkins in Burlington—Woman's Auxiliary.

The corner-stone of the new St. James' Church, Woodstock (Rev. C. S. Lewis, rector), was laid on the afternoon of St. James' of the mission, but failing health compelled him to give up the work. He was succeeded day by the Bishop of the diocese in the presence of several visiting clergy and and a large congregation. This new building is to replace one built in 1827 and is being erected on the same site. It is to be built of stone from old field walls in the neighborhood and will have a seating capacity of 275. The many memo-

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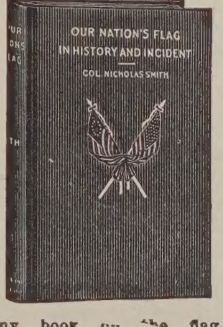

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rial windows which were in the old building will be refitted to go into the new frames. The organ is to be the gift of Mr. S. B. Whitney of the Church of the Advent, Boston, a native of Woodstock. It is hoped to have the building finished by Easter next.

A NEW DEPARTURE in the mission work of the diocese has been effected this month by the establishment of a resident priest in the Samville mission, which consists practically of one county and part of another. In this section, services more or less regular have been held for four years, mainly in three centers under the supervision of the Rev. W. T. Forsythe. Bishop Hall has given several Sundays during the past winter to this work. The Rev. A. L. Wood, formerly of St. Paul's Church, Tompkinsville, Staten Island, who has been appointed to the charge of this mission, officiated for the first time on Sunday, August 4th. He will reside at Hardwick, Vt.

ON THE Tenth Sunday after Trinity, August 4th, the Rev. John Henry Hopkins, D.D., rector of the Church of the Epiphany, Chicago, preached at the mid-day Eucharist at St. Paul's Church, Burlington (the Rev. Geo. Y. Bliss, D.D., rector). In the evening, by the invitation of Mr. Hall, the organist, Dr. Hopkins presided at the organ during Evensong, and gave a short organ recital at the close of the service. Dr. Hopkins was organist of St. Paul's for five years, before and during his college course at the State University in Burlington.

ON WEDNESDAY, August 7th, the Burlington district of the Woman's Auxiliary held their mid-summer meeting at Trinity Church, Shelburne (the Rev. W. F. Weeks, rector). The Holy Eucharist was celebrated at 10 A. M., and was followed by the business session, Miss Annie Smith of the St. Paul's branch, Burlington, presiding. The attendance was unusually large, the church being filled to the doors. A forcible address on the missionary motive was given during the morning by the Rev. Dr. George Y. Bliss. The afternoon address was given by Mrs. Hopkins, president of the Chicago branch of the Woman's Auxiliary, and was an eloquent and masterly presentation of "The Ethics of Giving," replete with many original and valuable suggestions as to methods and principles of raising money for sacred purposes. The district organization of the Auxiliary includes the parochial branches at Burlington, Middlebury, Vergennes, and Shelburne.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Personal Notes.

ST. LUKE'S CHURCH, Wheeling, being closed for extensive improvements, the rector, the Rev. Jacob Brittingham, has been taking the services at Emmanuel Church, Allegheny, and this arrangement will continue until the second Sunday in September.

CANADA.

Memorial of Canon Brent.

Diocese of Toronto.

AT THE TIME of the jubilee of St. George's Church, Newcastle, in July, when the 50th anniversary of the laying the foundation was celebrated, a tablet was erected in memory of Canon Brent and his wife. He was for forty-two years rector of the church, and was the father of Bishop Brent of the Phillipines. Archbishop Sweatman was present and preached on the second occasion, when the 25th anniversary of the consecration of St. George's was celebrated. The event (the consecration) took place just twenty-five years after the church was built. Canon Brent's incumbency began three years before the present church building was erected, in 1854.

The Magazines

THOSE whose work, pocket-books or inclinations force them to live in the cities must share the anxiety of scientists and enlightened Boards of Health regarding the problem of getting pure milk. Mr. Hollis Godfrey, who has thoroughly investigated this subject, expresses thereon in the August number of the *Atlantic Monthly* his matured and reasonable views. Among others, four facts about milk and its possibilities should be recalled. First, it is used raw, thus affording secure lodgment to dangerous bacteria which cooking would for the most part kill; second, unlike water, its opaque quality conceals dirt, thus making it impossible to reject foul milk on sight; third, although babies are the chief victims, bad milk, mainly through ignorance, is not often enough held to be the cause of death; and fourth, complete exclusion of bacteria by rigid cleanliness both on the farm and during transportation is a far better and more efficient remedy than their destruction by pasteurization. Mr. Godfrey's essay has all the vividness of a pictorial article, illustrating model as well as far from model farms. Dairy-men and mothers of families are necessarily interested.

THE AUGUST number of that excellent magazine of the English Church, *The Treasury*, opens with a fine frontispiece portrait of Silas McBee, editor of *The Churchman*, and an interview with him by Stephen Charteris. Mr. McBee has recently been travelling in England in the interests of the (interdenominational) Laymen's Missionary Movement, and in this interview tells something of the workings of the American Church and of missionary enterprises. Among the reforms which he believes should be made in the American Church are the correction of its present legal title and provision for an executive Bishop. "I do not care," he says with reference to the latter need, "by what name the head of our Church might be called—president, primate, archbishop, pope, if you will—if only the office were created to give security to the corporate life of the Church in the nation." As to the name, he observes: "The Protestant Episcopal Church is a name which makes no higher claim than that of a sect among sects. It is powerless to inspire enthusiasm, and if we could all agree upon a better title the old one would be given up without regret." There is an interesting paper in the same issue by Agnes Evans on Charles Kingsley's Parish, and one on Ancient Churches on Lake Como by Mrs. Aubrey le Blond, as well as a variety of other matter, much of it illustrated. The magazine is published in London at the *Church Times* office, and the American agents are The Young Churchman Co. of Milwaukee.

MUNICIPAL PLAYGROUNDS and how they should be managed, is the subject upon which, in some of its phases, most of the papers bear in *Charities and Commons* for August 3d. The magazine is a useful aid to all forms of social progress (105 East 22nd Street, New York).

THE *Revue Catholique des Eglises* for July contains Dr. Briggs' address on "America and the Reunion of Christendom" which he delivered in Paris on June 18, and Lord Halifax's address before the English Church Union on June 20th in London.

There are also articles on the Diocese of Angouleme, Protestant Missions in China, and a critique on Renan's Historical System.

"GOD by wondrous strokes and influences is working us up to His own ideal. By joys, by sorrows, by prayer, by the influences of the sanctuary, by successes and by failures, God is working to make you like Him. And the wondrous declaration is, that when you stand before God, and see what has been done for you, you shall be satisfied."—*H. W. Beecher.*

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